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SKETCHES OF SOUTH AMERICA.

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IN accordance with a usage in the Catholic Church, the traitor Judas is burned on the Saturday evening of this "*holy week*." A vast throng, of a certain description, is drawn together by this performance. Stuffed figures, charged with combustibles and fire works, are made to represent the traitor—or rather they are intended to be effigies of some obnoxious chieftain: these, being suspended on ropes crossing some principal street, or located in the grand plaza, at an appointed moment are fired, shivered to atoms, and scattered in the air. This takes place in the midst of every sign and sound which could give utterance to joy.

Another procession here—which no Catholic country is without—is that in which the Holy Ghost is feigned to be carried to the chamber of sickness. This formerly attracted the attention of strangers much more than at present. Until a few years past "the host" was conveyed from the church to the "dying saint" in a coach drawn by white mules. In this was seated the "holy father" with his attendant, both arrayed in the richest attire. Much of this pomp has departed; the host is now carried on foot, and the procession consists of a priest, an attendant to ring the bell—that all may be warned of its approach—a crowd of women and boys, and a few others bearing lighted candles. But still this imaginary deity never passes without raising in the crowd an emotion of the profoundest awe. All good Catholics illuminate their windows on the streets through which the host is borne; all reverently fall on their knees at his awful approach. Equestrians, who may be riding near, instantly dismount and bow down in token of homage. When the guard houses are passed, the guards respectfully give place, and the drums are beat in honor of the wafer god. At the significant tingle of the bell, which announces the coming host, gamblers of every description suspend their games, till his transit has broken the spell, when they deem themselves innocent in resuming their work of mutual ruin. The theatre itself is awe-

struck by the terror of this coming god: no sooner does it approach this house of license and laughter, than a sudden pause is witnessed; the actors and the actresses kneel on the stage, and the whole audience bow down on their seats; it is not till this awe-inspiring thing has passed the house of sport that this breathless crowd dare to resume. Great preparation is made in the chamber of sickness for this supernatural visitant. When the priest in this last office of his religion administers this transubstantiated, mysterious thing, to the patient, his friends relinquish all hope of his recovery, and prepare for the parting scene, and the very act exerts a powerful agency in *procuring* the gloomy event for which it was intended to prepare the sufferer: for to abandon the hope of recovery is in many instances to render recovery impossible. Nor is this self-despair of life the most alarming effect: the persuasion that this itself cancels all past guilt, sinks the conscience into a deadly slumber, out of which, too late, the realities of a departed state alone can rouse it.

The mode in which the dead are disposed of in this city strikingly varies from our disposition of them in the States. The room in which the corpse is deposited is strongly illuminated, whether it be placed there by day or by night. The coffin is encircled with a chain of light from numerous candles, which literally surround it. The tables and wainscoting are strewn with small crosses, and other sacred symbols. The windows are often thrown open, that to such as pass in the street the victim of death may be seen. But such are the decorations of the corpse, that it appears rather like a wax figure gayly wrought by art than like a putrid body under the empire of death. The splendor of the coffin, the brilliancy of surrounding lights, and the bloom of the flowers scattered over the remains, indicate any scene but that of lifeless humanity. Though the bell rings at the time of dying, it never sounds to announce death, except in the event that a priest is the subject, and then its peculiar tolling is never misunderstood.

The masses performed for the repose of the soul are delayed for several days after the demise. The number of times, and variety of churches in which these are performed, are proportioned to the wealth and liberality of the surviving family. Such as are rich expend thousands in these ceremonies. An imitation coffin is placed near the altar, surrounded by numerous lights, and when the deceased was a military man, his sword and hat are placed on it, and at the church door a company of soldiers fire a volley, and much military parade accompanies the rites. At the close of the mass the male part of the congregation have a vast number of lighted candles put in their hands, which are almost as soon extinguished. Finally the priests and friars array themselves in two lines, and receive and return the obeisance of the congregation. Then the connections and friends of the deceased repair to his late dwelling to enjoy a splendid repast of cakes, fruits, wines, and various choice liquors, in an apartment brightly illuminated, and richly hung with both black and white decorations. Who that knows Catholicism can be at a loss for the origin of all this? When one of the lower classes is taken to the burying place, the body is removed from the coffin and cast into a ditch, where but a few inches of earth separate it from others, which had been disposed of

in the same manner. Infants are placed less than a foot below the surface, and after the lapse of a few days they are cast, with the remains of adults which were in the way, into an excavation of great depth and large circumference. On this hideous mass of rotten coffins, putrefying bodies, and fleshless human bones, I gazed with unutterable horror. Indeed there is here the most revolting want of respect for the human form. This noblest effect of creative skill becomes, at its final deposit, a subject of rudeness at which Christian sensibility stands aghast. It is far otherwise in this place among Protestants. The most scrupulous attention is given by them to the obsequies of their dead. They have expended a large amount of money to procure a suitable *cemetery*, and so admirably have they succeeded that this place of the dead will scarcely suffer in comparison with the finest in our own country. The area is spacious, the encompassing wall is lofty, the chapel in the centre is exquisitely neat, and the rows of planted trees are appropriate to the mournful purposes of the spot they adorn. So deeply was I moved at my first visit to this place, by the expensive provision strangers had made for the decent interment of their dead, that I felt my reluctance to dying on this distant shore much diminished.

The *climate* here is decidedly good, but by no means so salubrious as the exaggerated descriptions of most writers have made it. The name of this place, which implies good air, like those of most other places, was purely accidental. When it was first discovered, one of the crew, leaping on shore, exclaimed, "*Buenos ayres*." But the sense of refreshment felt by this land-air—which is common in most places after a long sea voyage—could not be deemed a sufficient test by which to determine the superior salubrity of this climate. Many with diseased lungs have hastened to this place to repair health by enjoying this healing air, of which travelers have most pompously spoken, but no sooner have they made the experiment than they have found a complete failure, and been compelled to fly to Mendoza, and other kindred climates, for that soft air never breathed in this place. Were this climate free from its sudden changes, and without its great humidity, a kinder one might not exist on the globe; but these two defects divest it of all its power to relieve pulmonary disease, and warn those both of consumptive and rheumatic habits never to experiment on its virtue. At the moment when the heat is most intense, a *pampero* (a south-west wind sweeping over a vast plain) rushes upon us with irresistible power, and the thermometer suddenly falls from ten to twenty degrees. These winds being unobstructed in their course by trees, hills, or mountains, roll on with an accumulating force, which has at times so affected the river as to leave its bed visible for miles, and so wafted the vessels at its mouth as to drive them hundreds of miles on the ocean. When these winds precede long suspended rain they shroud the city in clouds of dust, and on some occasions so deep has been the darkness as to make artificial lights indispensable at noon-day. These winds are frequently attended with terrible thunder and floods of rain. To the ear of one from higher latitudes these electrical explosions are indescribably terrific.

The two spring months, September and October, strikingly resemble April and May, the second and third fall months. These two periods

are far the most pleasant portions of the year. The thermometer averages about sixty degrees. The heavens are usually serene and bright, and the air mild but bracing. We are then free from the humid, piercing winds of winter, no less than from the relaxing sun of summer. Nature here is overcast with but little of that autumnal gloom with which it is so mournfully arrayed in the United States. These verdant plains never appear so lifeless as in the heart of summer. Having no forests to be disrobed of their foliage, and but little vegetation, which fades in winter, instead of appearing to die in autumn, they assume a healthier hue as the sun of summer withdraws its scorching beams. Among *the few diseases* most frequent in this climate are *inflammation* and *fever*. The consequences of severe colds are much more frequently fatal here than among us. All diseases of the place hasten to a crisis with far more rapidity here than there. There is perhaps no community on the globe which suffers more than this from *carious teeth*. At all seasons of the year this malady is so prevalent, that persons are numerously seen with their faces bound up in almost every street. This, however, is less referable to the climate of the place than to the diet of the people. Sweetmeats are consumed here to an extent almost incredible; they make a portion of every day's meals; they are used from the first to the last day of existence. But while those who prepare them have amassed fortunes, such as most freely eat them have become toothless.

The tea of this city is the growth of Paraguay and the Brazils. It is called yerba, and consists in the leaves of a small tree, slightly bitter and tonical. It is brought to this city and other ports in South America, so densely packed in hides, that the contents of a single skin weigh several hundred pounds. The whole mass of native population use the decoction of this leaf for their daily beverage, not as we do tea at our meals, but in the interim of the times of eating. They use here neither tea-cups, tea-kettles, nor tea-pots, but take their favorite drink from a small globe, through the medium of a pipe with one end inserted in the globe, and the other in the mouth. This little container, which is the *matte pot*, is passed round the entire circle, no matter of how high a class, until every one has sipped its contents through the same tube. At this delicacy would certainly demur, were it not for immemorial habit.

In hastily glancing at the persons, manners, and customs of a community, the most sedulous care is indispensable to prevent communicating erroneous ideas. Such matters involve much that is minute, and whatever is of this character may be accurately described only as it is perfectly known. A long residence among a people, a familiar intercourse with their more private and domestic circles, and a ready use of their language, are advantages so obviously indispensable to qualify a writer to portray their social character, that none without these has attempted it, without caricaturing the community of which he has written. Having these qualifications but very limitedly, I shall not dare to draw the less observable lineaments of private or social character, but shall only designate it by such developments as could not escape even a stranger's eye.

From the latitude in which this city is located it might be inferred that the complexion of its inhabitants is of a dusky hue; such is the

fact with regard to all whose situation exposes them to the weather; it is so even to a greater extent than in similar latitudes where the surface is uneven, as this vast level has a much higher temperature than is found elsewhere at the same distance from the equator. But those whose situation rarely exposes them to the sun or winds are untinged by the least tawny shade, and exhibit a complexion in which the rose and lily blend with no less perfection than in the highest latitudes of the United States. But a portion of this people, both in the city and country, would be of a swarthy hue in any climate. Low latitudes may give to their inhabitants a black skin, but high ones cannot suddenly change it to a white color. Many here have shared, in various degrees, both in the Indian and African blood.

Travelers have pronounced very variously of the temperament of this community. While some have charged it with being unsupportably phlegmatic, others have decided it to be sanguine "above competition." The truth lies at an equal distance from these extremes. The Buenosayreans have neither the English reserve nor the French vivacity. Their hospitality is proverbial; but they are vastly less sprightly than so fine a climate would indicate. The energy of warlike Rome, and the vivacity of classic Greece, which might be expected to blend in the character of a people living under this bright sky, are here sought for in vain. Though out of the wild tumults of revolutions, which have agitated a quarter of a century, there ought to have arisen many bright and towering spirits, yet it is impossible to determine that the general intelligence, and free institutions of the United States, would not form of these materials a social fabric of both beauty and strength. But to all mental training a large majority of this people are total strangers. "If there be marble capable of a superior polish it still lies neglected in the quarry." Thousands can neither write nor read. The small portion of the female part of community which is said to be cultivated receives to some extent the ornamental, but rarely ever the useful part of an education. They excel in embroidery, and play well on the piano, but those branches which contribute to mental superiority by calling the understanding into vigorous exercise make no part of a young lady's education. There is an external polish exhibited in the social intercourse of these citizens which is of a marked character.

The unaffected ease and affability with which they meet a stranger, or mingle in a class most dissimilar to their own, I have never before seen equalled. Nor are they less remarkable for their graceful and stately walk. This elegance of movement is certainly acquired, as it is confined to no class, but is common to all ranks. There is much less of private character here in social and public intercourse than in the States. The contrast is even astonishing in many of these citizens at home and abroad. Nothing but their physiognomy would awaken the least suspicion that you saw the same persons in one place who were all glitter and gayety in the other. In no one point, perhaps, is this city less capable of comparison with one of ours, than in the amount of its domestic felicity. But on this very delicate topic I am scarcely qualified to be minute. Though the real character of a community can only be known by an acquaintance with its domestic life, as there character receives its strongest and most abid-

ing hues, that is a veiled retreat in which the transient sojourner is rarely inducted.

There is here a strong passion for music and dancing. A tertulia, or neighborhood ball, is attended weekly by hundreds in this city. Indeed they are almost so frequent as are evening calls in the most visiting portions of our community. These often continue till the midnight hour. Such is the pleasing sway which music holds over this people, that under its enchanting sounds their hours appear to contract to moments, and midnight comes sooner there than the bell seems at home to strike for nine.

The want of that modesty to which the females of our country are so delicately alive appears in the ladies here, from the very turn of many of their expressions, and from the circumstances of some of their recreations. Reference can only here be made to that of *bathing*. This is practiced by both sexes during the whole summer. Nor does it in a Buenosayrean climate contribute less to health than pleasure. But it is done in the river Plata in full view of the city, without any screen to conceal from the public eye. This practice could never obtain in the United States. The unsleeping vigilance with which the maternal eye is fixed on the female part of the family, and the adroitness with which the latter escape the observation of that eye, might be named as an index to character. But by this and all kindred parts of domestic discipline we pass in silence.

In this city, where the fuel is often more expensive than the meat which it was required to cook, no fire is used for the purpose of cleansing garments. All washing is done in every season of the year at the river side, without warming a drop of water, or kindling a spark of fire. The agents in this work consist chiefly of the negro and mulatto women, who range themselves along the beach over a distance of nearly two miles. When my eye first fell on the white garments spread over large portions of the shore, I felt myself for a moment amid the wasting snowbanks of the north, among which the vernal sun had uncovered spots of the soil. The reflection is any thing but agreeable, that the city quenches its thirst and cooks its food by the same water in which the clothes are washed, the horses cooled, the cattle watered, and in which hundreds of the citizens are daily bathing. Though there are scarcely any premises in the city in which a well has not been sunk, so strongly is the water tinctured with salt-petre, that it is alike unfit for drinking and culinary purposes. For these uses water is daily brought in ox carts from the river. While referring to the supplies of water in the city, we should not pass in silence a most disgusting use which is made of this element three days in every year. This takes place at the commencement of Lent, and is called *Carnival*. This public nuisance is offensive to common sense, as it is ancient in its origin.

During these three days the war of *water* obtains over the whole city: it issues in sheets from the doors, windows, and roofs of the houses: all are drenched who dare to appear in the streets; pans, buckets, and all kinds of vessels are put in requisition, and in these water attacks the inhabitants bound from house to house in their offensive and defensive movements. Though repeated attempts have been made to suppress this custom, so disgraceful to a civilized people,

these efforts have never been completely successful. The holy *sabbath* is profaned by being always made the first day of this hilarity. The ruin of health and the loss of life not unfrequently result from being so drenched, as are most of the actors in this barbarous amusement.

The Spanish is the language, and the only language, used by the great mass of this community. By those who are masters of the Castilian it is said to be pronounced very imperfectly in Buenos Ayres. When it is well spoken by learned emigrants from Spain, its sounds are remarkably sweet to the ear, and it is a most pleasant medium for the communication of thought. The sixteenth century produced some authors in this language, who were superior to authors that wrote in the same age in any other language in Europe. And had it been cultivated during the last two centuries as have been the English and French, it might at this moment be deemed the most brilliant of modern languages. An idea may be formed of the facility with which it is acquired when we state that all the letters are sounded, and nearly in the same manner, in all their combinations; that the articles and pronouns are its only words which are declined; that it preserves the natural precedence of its words much more than either the Latin or Greek, and that it has no more than three auxiliary verbs. A language so copious, so elegant, and so easy of attainment—adapted to commerce, to science, and to religion—should not have remained age after age a subject of entire neglect. Such is the connection which Providence is giving to the train of public events, that this language must certainly have a growing importance. It cannot be otherwise, as political earthquakes in Spain are fast shaking down the ancient obstacles to religious intercourse with that fair portion of the globe, and as the southern hemisphere in the new world must soon be expanding into its destined greatness. There are but three papers published in this city: two of them are in the Spanish language, and are issued daily; the third appears every Saturday in an English dress. The editorial talent devoted to the daily papers is highly respectable. Of the leading purposes to which the press is here devoted, this is neither the time nor place to speak. It is sufficient that we are now able to predict a day which will assign to it other purposes, when the awful voice of this “trumpet-tongued thing” will plead for what should distinguish the nineteenth century.

Though this city, like others in South America, had thirty years since scarcely a foreigner within its precincts, it now has a mingled mass whose vernacular tongues are English, French, German, Portuguese, Italian, and several other European languages. All these, but the most recently arrived, use the Spanish language, excepting when each is in the society of his own countrymen. Indeed, without a knowledge of the Spanish language foreigners can hold no intercourse with the great majority of this community. Fifteen years since there were numerous instances of Spanish families giving their sons an English education. These are almost the only cases in which natives can be addressed in our language.

In this city, as in most others in South America, there is a strong passion for *gaming*. As the government discountenances this vice, we have no public houses, as in Paris, and some other European cities,

legally appropriated to gambling. Still it goes on to an alarming extent; for through what barriers will not the infatuated gambler madly force his way! Though I am not aware that any here, as in Peru, have gambled away their *servants, wives, and children*, it is no unusual occurrence that men play for the clothes they wear, and the houses which shelter their families. Many a gamester here who was affluent in the morning when he arose became pennyless at night when he retired.

This city is the great emporium of the united provinces. It is not only the most ancient in its origin, and the most numerous in its population, but by far the most happy in its location, of all the cities through the whole range of this vast tract. The produce of the country for more than a thousand miles rolls down in numberless carts to this place for exportation; and all imported goods, which are distributed over these numerous provinces, pass through this city. Had the sunshine of unbroken peace shed its brightness on this centre of so great and numerous interests, how would it have expanded its limits and glittered in wealth! But the city, having been ever under the control of the surrounding country, is made to tremble and change by the shock of every revolution which occurs in the interior. The chieftain who may chance to become popular in the camp, sways his newly acquired control over the city. Thus, with every opposing demagogue whose party becomes superior the city is doomed to connect its fortune. Had it been otherwise—had the city governed the country, as by its superior intelligence it possesses the right to do—the former by degrees would raise the latter from the degradation of its semi-barbarian state. But as the reverse has been the case since the Spanish yoke was broken from the neck of the colony, this most enlightened city in the southern hemisphere has, for a quarter of a century, been agitated by every civil tumult which the vice and ignorance of the interior could originate. The conflicting parties in Buenos Ayres have successively banished and robbed each other to such an extent that much of the wealth with which it once overflowed has long since disappeared.

If, however, we mistake not the signs of the times, there are now principles in operation which must soon acquire a triumphant ascendancy over these tumultuous elements which have so long been in conflict. If moral causes sustain the same relation to their appropriate effects here as in other ages and nations, the force of continuing events must, under the guidance of God, soon open on these provinces the morning dawn, to succeed to the long reign of deep and palpable darkness. Then shall this city, emerging from her sullen gloom, become the radiant point from which diverging light will gleam over this vast territory.

Having, in our former numbers, advanced through the past history of South America with a speed which admitted only of a glance at its most prominent features, we now come to that stormy period which has elapsed since the commencement of the revolutionary struggle against Spain. Few nations of any age or realm have been scourged by civil broils and mutual bloodshed to so great an extent as the provinces of South America. The last quarter of a century has rung with the clash of arms, and streamed with the blood of neighbors.

But as a minute description of these would only add another paragraph to the history of ambition and blood, which portrays the most contentious ages of the world, we shall not in these pages depict the sickening scene. Nor could we particularize were the matter of another character, without the most obvious departure from our prescribed plan. In passing along this chain of thrilling events the eye can rest on only a few which are most indicative of the mental and moral character of the community.

The history of the Spanish revolution in America is rather a detail of civil discord, party intrigues, alternate and successive aggressions of military chiefs, than of a protracted and arduous struggle against the common enemy. Had the Spanish power been far more formidable in the colonies than the patriots found it, the issue of the conflict would have been much more felicitous to the victors. There would then have been a demand for unfaltering perseverance, in one great concentrated effort. This would have left little room for ambitious chieftains to originate and execute those conflicting plans of self-aggrandizement under which the country has not ceased to bleed at every pore. It would also have so deeply interested the citizens at large in the preservation of their liberty—by the personal sacrifice each must have made to obtain it—as not absolutely to surrender it to every demagogue around whom a few thousands of partizans might gather. The power of the parent state in America, during the Spanish revolution, has been astonishingly exaggerated. As the conquerors felt that their glory would be enhanced in proportion as the power they subverted was magnified, the most hyperbolic descriptions were given of the enemy's strength. That bloody battles were fought, and considerable heroism repeatedly displayed during the struggle, history leaves not a shadow of doubt. But many of the most famous victories achieved by the patriots owe more of their brilliancy to the high-sounding phraseology, the pompons terms, so abundant in the Spanish diction, with which the reports of such victories were adorned, than to the superior courage and discipline of the victors.

The truth of these statements receives strong confirmation from the three following facts:—That Spanish troops not unfrequently passed over in large bodies to leading patriot officers of known revolutionary principles; that not more than ten or fifteen hundred men have repeatedly decided the fate of an entire province; that in every instance, when an effort was made with any degree of unanimity and vigor by the Americans, it was never needful to repeat it more than once or twice without complete success.

The bonds of Spanish thralldom were burst asunder at a much earlier period in some of the colonies than others. Paraguay acquired its liberty so early as 1811. Buenos Ayres proclaimed its independence in 1810, and has had no Spanish foe with which to contend since 1814. Chili had not entirely thrown off the yoke till five years later. It was not till 1823, when Callao was surrendered, that Peru was able to expel her last Spanish foe. But none of the provinces was doomed to greater reverses, or a more protracted struggle for her independence, than Columbia. And excepting Mana's transient excursions in Mexico, that viceroyalty made no effort against her foreign aggressor till roused to it by the thrilling example of all the others.

As in a previous number we have sought the cause of the American revolution in some of the great political events which burst on Europe under the reign of Napoleon, we shall here pass that topic in silence. The overthrow of the Spanish power in South America commenced at Buenos Ayres in 1810. The invasion of the English under Barisford in 1806, and under Whitlock in the following year, let in a flood of light on this city. The success with which it contended against these well disciplined forces inspired it with confidence in its own skill and valor, and prepared it to take the lead in the arduous and protracted struggle. The discretion and vigor with which it entered on the revolutionary enterprise enabled it to annihilate the civil power of Spain in one night, without the discharge of a single gun, or the loss of a drop of blood.

An epitome of the manner in which this was effected may not be improper here, as we shall thereby communicate a general idea of the mode adopted by several of the ex-colonies. A colonel, of considerable distinction, by the name of Saanadra, concerted and matured measures, with two other officers of the same grade, to overthrow the Spanish authority in this viceroyalty. Having put their regiments under arms, they waited on the viceroy and addressed him in a respectful, but in a very firm and laconic manner. They informed his excellency that the political order of things in the provinces under his administration was now about to change, that any opposition to the intended measures would be fruitless, and invited him to co-operate in the means by which the change was to be effected. They conveyed the same intimations in short and expressive sentences to the other city authorities. The cabildo was then required to summon the citizens, and in open court inform them of the intended change in the government. The viceroy, taken on surprise, was thunderstruck by this sudden rush of events. Being unable to calculate on the extent of this revolutionary combination, or to foresee the limit to which the innovation might be carried, he deemed it most prudent to yield to the force of circumstances. In this new and singular position in which he found himself suddenly placed, the part was humbling which he was constrained to act; he was not only compelled to relinquish his vice regal power, but by his own vote to clothe that revolutionary junta with it which was organized to depose him. The ostensible object of this movement was to sustain the "sacred rights of Ferdinand VII.," the *real aim* was to annihilate the power of that monarch over the entire viceroyalty. The associating of the name of the viceroy with those of the other members of the junta, in some of their first and most important decrees, was an act of profound policy, as by this masterly movement the viceroy gave a deathblow to his own power, and great weight to the authority of the new legislature over distant towns, and over the troops in general. When the movers of this revolution had served their purposes with his humbled excellency, he, with his leading officers, was shipped off at a midnight hour for another country.

Thus that foreign power to whose unlimited sway this people had bowed for three centuries was abolished in one night, without the discharge of a single musket, or the loss of a drop of blood. But though this province and several others disposed in this summary and bloodless manner of the civil authority of Spain, none without a bloody

struggle crushed her military power. The question has been reiterated with emphasis, whether South America was not premature in asserting her independence of the parent state. Some of the most discriminating foreigners, disgusted by the unceasing agitations which have shaken down the last monument of patriotism in the country, have pronounced it rather temerity than heroism which severed these colonies from Spain. But others, shocked with the horrors of Spanish tyranny, have drawn the brightest picture of the revolutionary struggle of the colonies. That scarcely an attribute of self-government belonged to the character of South America when she burst her Spanish chains, subsequent experiment has overwhelmingly demonstrated.

Though a period of almost thirty years has been enjoyed, in which to learn the science of self-control, it is amazing to one unacquainted with their colonial history to observe how little proficiency the South Americans have made. When this country had crushed the power that so long held her in thralldom, the brightest hope awoke in civilized man that a new world had emerged into being, to act a splendid part on the theatre of nations. North America was electrified, and dispatched her envoy to congratulate the southern hemisphere on the glorious career which had opened before it. New energies were awakened in England, and her merchants floated by thousands to these shores.

In these feverish dreams of fortune thousands fancied the Andes to be little else than vast piles of gold and silver, and hazarded their fortunes to procure this enormous wealth. But the successive shocks of disappointment have roused men from their revery, and put to flight their dreams of South American wealth and greatness. Indeed, a knowledge of the moral elements of society here ought to have prevented those extravagant anticipations which were entertained of its speedy and lofty elevation. But all the imbecility exhibited in these ex-colonies by no means decide the question whether they were premature in proclaiming their independence. Their repeated errors in practice, and notorious aberrations from principle, are not referable to the *time* of their becoming free, but to the *character* they sustained at the period of their freedom. Had their thralldom been protracted through three centuries more, the period succeeding that would be no less tumultuous than that which has elapsed since the Spanish revolution. When a nation of slaves is suddenly thrown on its own resources, it is of but little moment at what time of its existence, or at what age of the world its emancipation occurs; it may be when midnight ignorance shrouds the rest of the world, or when noonday intelligence brightens the destiny of surrounding nations, the question still is, What are the elements composing the moral character of the people becoming free? History has taught us that a virtuous people can continue happy under self-control, though surrounded by nations under the most blighting despotism, and on the other hand, that a nation deep in moral degradation will rush on toward ruin in the brightest eras of the world, with the noblest monuments of patriotism before their eyes. To speak, therefore, of the miseries of South America as having originated in its premature emancipation, is to ascribe that to *time* which belongs only to *character*. Had this country acquired her inde-

pendence a century earlier, she might have long since passed the dreadful ordeal, and now be dwelling under the steady sunshine of unbroken peace. The prevailing spirit of the age, the powerful action of moral means, and the monitory voice of bitter experience must, before another generation shall pass, calm the fury of the storm, and give *stability* to free institutions in the midst of the long and deeply convulsed nation.

The Spanish revolution has thrown open vast resources to this country, of wealth, intelligence, and national greatness. For a single vessel which came to these ports, under the colonial system, from only one nation in Europe, twenty now enter them from almost as many different nations. For one weekly periodical that was then published, five times that number are now being issued from the press. Instead of the exclusion of all books which did not subserve despotic purposes, in several of the ex-colonies all books are admitted to be promiscuously read.

The sway of a superstitious priesthood, which was then almost absolute, is now extremely limited, and in several of the provinces Protestant worship is freely admitted: then scarcely a foreigner was seen in the southern hemisphere, now they mingle by thousands with the natives, and shed among them the light of more elevated and expanded views.

The increase of commerce has so enhanced the value of every article of export as to create such incentives to diligence as were previously unknown. Nearly all the delicacies, and many of the conveniences of life among the laboring classes, have originated in the same source. These, and kindred advantages, with numberless collateral ones, which the revolution has created, might have raised this nation to a moral elevation and physical greatness which would have been bright in promise: but one-thousandth part of the blessings such an event *tended* to produce South America has never realized. Indeed, as a whole, it has exhausted its utmost energies to pervert those blessings which, in spite of itself, the revolution showered upon it. By domestic strife, party feuds, and hostile aggressions, privileges have been neglected, wealth squandered, and the blood of the provinces poured out like water. Cupidity, ambition, revenge, and all the kindred passions which agitated Europe in the midnight hour of its history, have had full and fearful scope in these fated provinces.

Though Spain has *now* no more political connection with South America than with the remotest empire on the globe, still is she responsible for much of that misery which has filled to overflowing the cup of this nation. It is impossible to penetrate the arcana of Spanish government over her colonies, without feeling that more than a quarter of a century was demanded to raise them to the capability of self-control. Of that system we have in another place given an epitome, and have here no room for enlargement.

Prior to the independence of South America, Spain had descended to a state of poverty and degradation, lower than which it is difficult for a nation to sink. Her places of power were filled with an imbecile king, a treacherous prince, a corrupt nobility, and all her cities and hamlets were thronged by a powerful, bigoted, and tyrannical priesthood.

Of such shattered elements of corrupted greatness were the Spanish authorities composed. Now if we consider the tendency of all delegated governments to deteriorate as the distance increases at which they are thrown from the centre of authority, we have only to recollect what Spain then was, what her colonial system had ever been, and that she was separated by from five to ten thousand miles from her American dependencies, to infer the *character of this nation*.

When this country entered on the revolutionary enterprise, the work which devolved on it divided itself into two great branches: the first consisted in breaking the iron sceptre under whose sway it had long groaned; the second in originating a system of jurisprudence, under which South Americans might enjoy their blood-bought liberty. How it acquitted itself in the first, the civilized world was enraptured to witness. But the hopes with which this success inspired the friends of liberty with regard to the second have successively been quenched in the deepest darkness. The contrast between their practice of correct principles and their splendid legislative theories was nowhere more striking than among the South Americans. A history of a legislative assembly here might be an important index to the moral character of these provinces. When the military chieftain finds his partizans sufficiently numerous, he assumes the supreme magistracy, but as it would never answer to exercise illegal authority, he immediately concert measures to legalize his assumed power: this is done by obtaining a note for his appointment from the people, too much intimidated to venture on either silence or a negative. His next step is to summon, by a free election, an independent legislative assembly. The members of this body are chosen under the same influence by which his excellency was elected. Their decisions are consequently only the acts of his creatures.

Thus these still *legislative acts* of the *republic* were simply the decrees of the man in power. But the legislature must distinguish itself by some brilliant proofs of lofty patriotism; and hence its chief business consists in enacting what is most splendid in the *theory* of a free constitution. But this sublime and beautiful theory was formed without the least regard to its relevancy to the state of the people for which it was formed. It seems never to have occurred to these law-making patriots that a system of government adapted to a community of the first intelligence and most shining virtue was not perfectly appropriate to a nation of semi-barbarians; that the ancient Romans, the best parts of whose system of jurisprudence they adopted, prepared to enjoy such a system by centuries of severe discipline: or that the free institutions of the United States—which they chose for their model—would scarcely have found in another nation on the globe sufficient intelligence and virtue for a persevering support. They seemed totally unaware that for the same reason that law parted with its omnipotence when Rome lost her virtue, it would be powerless over a people who had never yet acquired virtue. To form a splendid system of jurisprudence out of the noblest models of ancient and modern republics, to govern a people over whom three centuries of degrading thralldom had rolled, was like seeking Newtonian vigor in untutored childhood. If instead of thus legislating without any reference to the political knowledge, the personal virtue, or the general susceptibility

of the people they represented, they had directed all their energies to the attainment of a practical reformation, many of the evils which they inherited would have long since been corrected. Had they not overlooked this gradual and practical advance, which should have been commensurate to the growing capabilities of the community; had they not deemed those humbler regulations below the lofty duties assigned them, but by them disciplined the public mind to appreciate free institutions, then would there not remain so great a gulf between the legislative theories and general practice of South America. But neglecting this path of safety, and amusing themselves with golden dreams of national greatness, when they should have put forth a vigorous hand of reformation, they have left almost every page of South American history to be rather blotted by outrage, or stained with blood.

It has repeatedly occurred that the legislatures had no sooner originated a magnificent constitution, than they themselves first endured the injustice against which they had so amply provided. In these public safeguards the immutability of persons and property, the entire freedom of the press, unobstructed commerce with all nations, and the strictest responsibility of the executive stood out in glaring capitals. But scarcely had these law makers finished the "magna charta," when, by an opposing chief, their property was confiscated, their persons imprisoned, or banished without trial, and the editors who had eulogized their patriotism were compelled to change their tone and traduce them as traitors. This passion for theorizing, and this total neglect of the exigencies of the community, furnish a painful proof of imbecility, and have been a fruitful source of the South American calamities. But we could not without the greatest injustice ascribe *all* the sufferings of this ever changing country to its *legislatures* and *rulers*.

In seeking the elements of that political confusion and civil strife which have so wasted the energies and exhausted the resources of this people, reference must be had to the character of the people themselves. In vain would ambitious individuals have formed projects for personal aggrandizement at the expense of the public weal had not the general mass of society been adapted to their purposes. The cause of all this destructive turmoil, which has laid waste the fairest portion of the globe, is, therefore, to be sought in those elements of social character which originated in the colonial system. Had these disorganizing elements pervaded the community from which that acute diplomatist, Franklin, sprang, of which that great general, Washington, was the father, these choice spirits of our race, with all their coadjutors of immortal memory, would have seen the fruit of their mighty achievements cast to the dust, and retired broken hearted to the grave of neglected worth. Though a few great men may do much toward originating and administering salutary laws, they cannot suddenly raise a nation of slaves to the lofty capability of wise and steady self-control.

As the only remaining number of the sketches will be confined exclusively to South America as a *field of missionary* operations, we cannot properly close the present number without glancing at some of the physical features by which this country is most strongly marked. No admirer of nature can survey this singularly inviting continent

without feeling himself in the most interesting section of the globe we inhabit. Nature nowhere else presents so peerless a grandeur, she nowhere else works on so magnificent a scale. The vast extent and stupendous elevation of its mountain ridges—the fearful depth and sublimity of the valleys and ravines, by which these are cleft asunder—the fury of the storms which rage around their airy summits—the number and grandeur of volcanoes which blaze amid the mountain snows, and by their concealed fires shake the foundations of the Andes; these conspire to give the western coast the most romantic character on the globe.

If from these seats of eternal winter we descend to the plains, we shall find rolling over vast territories rivers of such sea-like magnitude as water no other quarter of the Creator's footstool. These do not sweep rapidly along, like the Mississippi, or thunder down impassable rapids, like the St. Lawrence; but the noblest of them glide placidly on, offering pathways for navigation thousands of miles into the largest and richest basin on the globe. Indeed, on this continent is to be found the giant of geography—the majesty of the material creation. But the position on the globe assigned to this great *peninsula* deserves a few reflections, as from this it derives several peculiarities in its physical character.

It possesses much greater uniformity in its atmospheric temperature than similar parallels north of the equator. It is found by careful experiment that where the sun shines perpendicularly on water no more than a fifty-fifth part of its rays is reflected, when at an angle of 40° nearly the fiftieth part is reflected, and when at 75° almost one half is reflected. Now as nearly the whole of South America lies in lower latitudes than 40° the waters near it in both oceans must absorb most of the sun's rays and leave the superincumbent air but triflingly affected by them. This state of the atmosphere on almost every side of South America must materially modify its climate. Besides, when the days are the longest in South America the portions of *land* over which the sun is perpendicular are comparatively small. New Holland, Madagascar, Southern Africa, and South America are almost the only land surface over which the southern tropic passes. All these amount to less than 90° of land, leaving the other 270° entirely water. Now as each of these portions of land lies remote from each other, the intervening seas prevent their mutual action, so that the heat of one does not enhance that of the other.

It is far otherwise in North America. That vast continent, stretching itself from the Atlantic to the Pacific, and from Florida toward the north pole, becomes intensely heated when the sun is that side of the equator. And as the sun remains about eight days longer north of the line than south of it, the power is amazing with which it acts on that vast reflecting surface. The high lands in South America are a local cause which conspires with these general causes to give a cooler temperature to its climate. Nor is the cold ever so intense here as at equal distance north of the equator. This difference is chiefly to be sought in the opposite relations sustained by the two Americas to their respective polar regions. The land extending in North America up to the frozen seas, continues a communication open from the frigid zone to the intertropical climates, and often gives fearful

rigor to a northern winter. But in South America this polar influence is never felt, as it is entirely cut off by a circulating current both of water and air around the southern point of this peninsula.

But this climate is not only less incident than that of the northern hemisphere to the extremes of heat and cold—it is also much more bright and serene. When two currents of air, of different temperature, meet, each saturated with all the humidity it could carry, the compound which they make never holds in solution the same quantity of moisture with which they were separately fraught. Now as for several reasons we have assigned the solar action is much greater north of the equator than south of that line, the currents which meet from opposite latitudes must form their compound north of the equator. It is therefore that hemisphere which will be most shaded with clouds and watered by their contents. The action of this principle, at which our limits will only allow us to glance, might evidently be traced to very various and important results. Still there is on most of South America a sufficiency of rain to secure abundant fertility. This especially applies to the ever verdant valley of the Amazon. This garden of the globe enjoys to a remarkable extent the *action of the Atlantic*. There are two causes which act with much uniformity in producing one part of the year a south-east wind, and at another a north-east, in the neighborhood of the equator. One of these causes is the greater action of the sun within the tropics than on any other part of the globe. This maximum heat on these parallels renders the air there so much specifically lighter as to give it a tendency in higher latitudes to rush toward the equator, and were there no other influence to act from other points, the prevailing winds would always be in that direction. But the greater motion of the globe at the equator than near the poles powerfully influences the direction of these currents. As the air has an eastern motion more than a thousand miles an hour on the equator, and is perfectly at rest at the pole, could it be instantly transported from the pole to the equator it would produce an east wind, blowing more than a thousand miles an hour, which would have ten times the velocity of our most destructive hurricanes. But though such a removal of this fluid could be suddenly made by no agent in nature, currents of it passing from higher latitudes have less easterly motion than the parallels over which they pass in approaching the equator. Consequently these portions of air become an east wind. They are, therefore, acted on by the superior heat of the sun at the equator, and by the greater motion of the globe near that line. The former would produce a wind blowing toward the equator, at right angles with it. The latter would produce a wind blowing directly west. But from these two forces acting at right angles to each other, the resulting motion must be in the diagonal of a parallelogram, the sides of which will represent these forces. This will be a south-easterly wind one half of the year, and a north-easterly the other half. It would only vary from these directions as one of the forces became greater than the other. The prevailing winds will be found in one of these directions within the tropics where they are affected by no local cause. Now as there is no such cause which acts with sufficient power to prevent the Atlantic breeze from being in the direction of the

great valley of the Amazon, that immense basin is made the richest spot on the globe by the direct action of that ocean.

But while this cause, which clothes the isles of the east in spicy groves, must ever be acting on this region of boundless fertility, there are other agents, equally uniform in their action, which are reducing some small sections of South America to deserts of sand. Among these sterile portions may be reckoned the burning plains of Peru, on the very borders of the great Pacific. As the current of humid air from this ocean blows on a line nearly parallel to this shore, too little of its fertilizing humidity is deposited here to protect the soil against a verticle sun. These barren plains will cover a larger territory, for after a desert has commenced, its continual enlargement will take place by the action of the most stable laws of nature. As the air over such a heated and strongly reflecting surface becomes extremely rarefied, that which rushes in from the surrounding atmosphere passing the same process, must ascend to the higher regions. These portions of air which are successively wasted into the rarefied column are so far from depositing any of their humidity, that they drain the surrounding atmosphere of its moisture, ascend with it to a great height, and pass off to deposit it on some high land or neighboring ocean. Thus by this draining process the air beyond the limits of a desert becomes too dry to support vegetation; trees and plants expire, and the circle of desolation becomes perpetually broader. So far as the margin of the great African desert has been explored, abundant evidence has been obtained of its ancient fertility and dense population, and consequently of the comparatively recent enlargement of its arid empire. In Asia, whole provinces are changed to deserts within periods well known to history. Indeed, mighty cities are now being buried there by the shifting sands, which were once the home of the great and the seats of empire.

Thus will progress the transformation of soil into sand in South America, until in the course of ages several provinces will be converted into a vast sand bank. But as there are here several barriers to this desolating progress of nature, it can never advance so far on this continent as it is destined to do in the eastern world.

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CHRIST'S HUMAN NATURE EXALTED.

A Sermon,

BY REV. N. LEVINGS.

"For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living," Rom. xiv, 9.

THE death and resurrection of Jesus Christ are fundamental doctrines of Christian theology. They are so intimately and inseparably connected with the entire system of Christianity, from beginning to end of divine revelation, that to promulgate that system without them, or by incorrect views of them, would be alike dangerous to the system

and to the hopes of our perishing race. The former—the death of Christ—constitutes that sacrificial offering to divine justice whereby God can be just and the justifier of him that believeth in Jesus; the latter—his resurrection from the dead—affixed the broad seal of truth to the entire system, with all its momentous and sublime doctrines, its pure precepts and its precious promises. These great events not only laid the foundation of the hopes of a fallen world, but they are also intimately connected with the whole meditorial office of the Son of God. The necessity that he should die and rise from the dead was not at first discovered even by the disciples themselves. Hence they were led to view the death of their divine Master as the most calamitous event which could have befallen the infant church. It threw the deepest distress and gloom over their minds. Their hopes all died when he expired upon the cross, and in his grave they buried all expectation of realizing in him the character and offices of the true Messiah promised to the world. This is the very sentiment expressed by the two disciples while on their way to Emmaus, “But we *trusted* that it had been he which should have redeemed Israel.” We trusted, and we thought that we had reason to trust. We had seen his holy life, we had heard his holy doctrines, and witnessed the number and variety of his powerful miracles; but when he suffered himself to be apprehended, tried, condemned, and crucified, we gave up all hope, and this is the cause of our sadness. And so important did St. Peter view the resurrection of Christ to the interests of the church of God, that he uses the following strong language, when representing the powerful change effected by that glorious event: “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath *begotten us again* unto a lively hope by the resurrection of Jesus Christ from the dead,” &c. This grand event gave birth and being to hope. It raised the church from her despondency, and threw over her weeping face the smiles of the brightest morning that ever dawned upon this lower world. Mary’s heart danced for joy, while her voice broke the silence of grief with this cheering announcement, “The Lord is risen indeed, and hath appeared to Simon!” The two disciples exclaim, “Did not our heart burn within us while he talked with us by the way, and opened to us the Scriptures?” The last cloud of doubt which hung lowering on the soul of poor Thomas passed away, and he was enabled most emphatically to exclaim, “My Lord and my God.” Here hope revived, their eyes were opened, and they saw, that so far from his death being a disastrous event to the Christian cause, it was a vital part of that very system—a part without which the whole would be a mere shadow without the substance. They clearly saw that “Christ ought to have suffered these things, and to enter into his glory,” in order to finish the work of the great atonement.

The death and resurrection of Christ might furnish us with a theme sufficient for, and worthy of, many discourses, but our object, at the present time, is, to inquire more particularly who this wonderful person is who experienced such sudden and powerful transitions from life to death, and from death to life again; and what connection his death and resurrection had with the administration of his meditorial office, throughout his vast dominions. That he was a man, possessing

all the properties and sympathies of man's nature, all will admit; but how far he was exalted as a man is a question upon which some difference of opinion may exist.

It must be admitted that correct sentiments, in relation to this point of Christian theology, are of great importance, that we may have enlightened and definite views both of the nature and extent of his moral government. From the text we learn that the death and resurrection of Jesus Christ were accomplished for the express purpose of extending his dominions over both worlds; and that by these solemn events he acquired rights and powers as our Mediator which he did not possess before. According to the language of the text he could not have exercised the prerogatives of Lord of the dead and living, except in consideration of his death and resurrection from the dead.

This subject, therefore, resolves itself into one general question, viz.,

WHAT DID CHRIST ACQUIRE BY HIS DEATH AND RESURRECTION?

Before we proceed directly to answer this important question, it is, perhaps, necessary to premise, that as Christ possessed in himself "two whole and perfect natures, that is to say, the Godhead and manhood;" and as in consequence of this hypostatical union he is "very God and very man," it can only be affirmed of his human nature that he *acquired* any thing. As God, having been in the beginning with God, and being of "one substance with the Father;" and all things having been created *by* him and *for* him, and upholding all things by the word of his power, it is evident that, as God, he could acquire nothing. His dominion already extends from sea to sea, and from the river to the ends of the earth. The cattle upon a thousand hills are his, the world and the fulness thereof, and eternity is full of his presence. All the attributes of the Father the eternal Son possesses in all their infinite perfection and glory. He therefore, as God, neither grows older by the revolutions of time, nor acquires aught of wisdom or goodness by the exercise of these attributes. He is, in his divine nature, "Jesus Christ the same yesterday, to-day, and for ever." And here permit me so far to digress from my main design, as to affirm it as my most solemn belief, after much deliberation, that it would be as easy for him to cease to exist as in his *divine* nature to *suffer*. The one sentiment, in our view, is not more repugnant to the perfection of the divine attributes than the other. For if God can suffer to some extent he may to any extent, and, therefore, he might, on that principle, die; than which no sentiment could be more shocking. And as the preaching of such a sentiment—that he could suffer—could have no other effect than to shock and stagger the faith of God's children even in his very existence, it should, in our view, be wholly avoided; and the more so as the word of God gives support to no such doctrine. But to return.

Though as God he could acquire nothing which he did not possess before, yet as man he certainly could. As man he came into the world destitute of every thing but a perfect body and mind in an infant state. His body grew in stature, and his mind increased in wisdom, and in favor with God and man. His nature was holy, and that holiness he never lost, but by a life of sinless obedience to the precepts of the divine law, he merited the favor and approbation of God and man.

This he did to absolute perfection, so that his enemies could "find no fault in him." His friends also pronounced him to be "without sin," to be "holy, harmless, undefiled, and separate from sinners." He also declared of himself, that he "did always those things which pleased the Father." And the Father declared, from the excellent glory, that this was his "beloved Son in whom he was *well pleased*." But as he was not only "made of a woman," but also was "made under the law," that is, was made subject to its moral precepts, as well as to its ceremonies, that law required of him that perfect obedience which would fulfil all righteousness, both moral and ceremonial. This was required of him in the first place, for his own justification and eternal happiness as a man; and, secondly, to prepare himself to offer a spotless and meritorious sacrifice for the sins of the world. His life, then, was not an atonement, but a justification of himself before God, and also a justification of the claims of God upon man in his original state; for he thereby magnified the law and made it honorable; thus showing to a rebellious world that the law required nothing more of man than, in his primeval state, he was capable of performing as the condition of life. It also, as before stated, prepared him for that last solemn and painful act by which an atonement was made to injured justice, and a violated law was sustained, and the way opened for the free exercise of mercy toward a fallen and guilty world.

But he was not only born in poverty, but he also lived and died in the same. While the beasts and birds had home and shelter, the Son of man had not where to lay his head. In early life he was a mechanic, (Mark vi, 3.) and during his public life he lived upon the charity of a few faithful friends. Such was the poverty of the Son of man, while a pilgrim on earth, and yet it is declared in the text, that by his death and resurrection he became Lord both of the dead and living.

Keeping this view of the subject in mind, let us proceed to answer more directly the important question which we set out.

First, then, by the death and resurrection of Jesus Christ, he acquired the right of universal property.

The humiliation and death of the Son of God were voluntary on his own part. He gave himself for us, and died the just for the unjust. The law had no demand against his life, as he had perfectly fulfilled all its precepts; and, therefore, what he suffered to make an atonement was over and above what the law required of him on his own account. But seeing our state and pitying our condition, he threw himself in the gap, he offered himself as our substitute, and bore our sins in his own body on the tree.

The greatest wonder of all is, that it was even possible for a perfectly holy and upright being to die. Why did not every attribute of Deity fly to the rescue of one so holy and just as was the Lamb of God? The only answer we have to this question is, that God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life; and, he loved us and gave himself for us. By this love he was moved to humble himself, and become obedient unto death, even the death of the cross.

Now, in consideration of this voluntary humiliation of Christ, and in virtue of his glorious resurrection from the dead, his human nature

was so exalted and identified with his divine nature as to be "appointed heir of all things." Hence the Father addresses him thus: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

How often have we heard the pious Christian pray, that the Father would give the heathen to his Son for his inheritance. This prayer of the Son of God, however, has been offered and answered long since, and the universal grant has been made of the heathen and the uttermost parts of the earth for his possession. This grant includes the entire race of man, both the living and the dead; for he is Lord of both. His dominion, therefore, stretches over both worlds, and includes, besides the whole family of man, all the resources of nature, of providence, and of grace. And as the living and the dead are his, he has visited every part of his vast dominions. He tabernacled with the living, partook of their nature, identified his interests with theirs, entered into all their sympathies, wept with those that wept, and felt and manifested that he was one with us. He visited the dominions of the dead. He grappled with that last enemy of man, and foiled him in the contest. All the powers of death settled upon him, but at the appointed hour he shook them as "dew drops from a lion's mane," and rose triumphant over death, hell, and the grave.

"The rising God forsakes the tomb,
(In vain the tomb forbids his rise;)
Cherubic legions guard him home,
And shout him, 'Welcome to the skies!'"

He is now rich in the extent of his dominions, rich in the value of his possessions, and rich in the glory which he has with the Father; for the "Father loveth the Son, and hath given all things into his hand." Here is the evidence that the prayer of the Son of God is already answered, which includes the heathen and the uttermost parts of the earth for a possession. Thus is the human nature of our blessed Lord exalted to be, in union with the divine nature, possessor of heaven and earth!

Secondly; by the death and resurrection of Christ, he acquired the right of universal government.

Aside from the consideration of his death and resurrection, Jesus Christ, as a man, was as destitute of authority to govern, as he was of an inherent right to the property of the universe. Such was his humiliation that during the greater part of his life he was even subject to parental authority, and "though he were a son, yet learned he obedience." And of himself he said, "The Son can do nothing of himself, but what he seeth the Father do;" "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." But in consideration of his humiliation unto death, and his victory over it, it pleased the Father to say of him, "I have set my King upon my holy hill of Zion." And again, "The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies." The prophet Isaiah corroborates the same sentiment, where he says, "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder. Of the increase of

his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever."

With this sentiment agrees the language of St. Paul: "A sceptre of righteousness is the sceptre of thy kingdom; thou hast loved righteousness and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows." Christ himself recognizes this authority as belonging to him as the Son of man. He declares that "the Father hath committed all judgment unto the Son." And again, "All power is given unto me in heaven and in earth." "All things are delivered unto me of my Father." St. Peter bears testimony to the same fact: "Therefore, let all the house of Israel know assuredly that God hath made *that same* Jesus, whom ye have crucified both Lord and Christ." "Him hath God exalted with his right hand to be a Prince and a Saviour." "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." From these numerous passages of the word of God, we learn first, that Jesus Christ, in his human nature, is constituted a moral governor; and, secondly, that his authority extends over men and angels. Being thus invested with universal authority for the government of the world, he commands obedience to the moral precepts of the law, both in heart and life, in principle and practice. "Thou shalt love the Lord thy God with all thy heart, soul, mind, and strength, and thy neighbor as thyself." "Upon these two commandments hang all the law and the prophets." "If ye love me keep my commandments." "This is my commandment, that ye love one another, as I have loved you."

Being invested with these high and holy prerogatives of government, he assumed authority to dispatch his messengers with powers of negotiation to the ends of the earth. "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." He also assumed and exercised the high prerogative of the arbiter of the everlasting destinies of all men, both good and bad. "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." What weight and authority there are in these words! How clear the doctrine! How plain the duty! This language grasps the eternal destinies of the whole race, and throws them down at the feet of every fallen sinner, and leaves him to choose and decide for himself.

If any thing more is necessary to establish the fact of Christ's regal authority over men and angels, let it be remembered that he, in his human nature, is to occupy the judgment seat at the last day. But we shall have occasion to notice this more particularly hereafter.

Thus we see that Jesus Christ is invested with the legislative and judicial authority over the living and the dead. It is equally true that the executive power is also in his hands.

"All power is to our Jesus given;
O'er earth's rebellious sons he reigns,
He mildly rules the hosts of heaven,
And holds the powers of hell in chains."

But is hell under the government of Christ? We answer, It is under the executive department of that government. As a moral governor, he exercises authority in every part of his vast dominions—over heaven, earth, and hell. His administration, however, varies according to the character of the subjects of his government. In heaven he administers the rewards of obedience, by granting them "eternal life," who, "by patient continuance in well doing, seek for glory, honor, and immortality." On earth he rules by his published laws and by his gospel; by his providence and Spirit, addressing motives of the most powerful character to the understandings and consciences of mankind. In hell he reigns by the administration of the penal sanctions of his holy and just law. Thus when the Father gave him the heathen for his inheritance and the uttermost parts of the earth for his possession, he said, "And thou shalt break them with a rod of iron; thou shalt dash them in pieces as a potter's vessel." "But unto them who are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil." "And these shall go away into everlasting punishment." Hell is, therefore, in some respects, the property of Christ, and under his government, as much as the state prison is the property of the state and under its government.

It may be objected, however, that the system of imprisonment by the state is designed to be disciplinary. True: and, therefore, the parallel does not hold good, as used here, with regard to those who are lost: for there is no hope of their salvation. But with regard to those who are yet on earth and within the reach of mercy, hell itself is a beacon; and hence the reason why it is so frequently brought to view in the Scriptures, and pressed upon the serious attention of the sinner; and hence also the duty of warning the wicked of the "wrath to come." It may also have a powerful influence on other worlds of moral and accountable beings, in preserving them from apostasy. But with regard to the wicked themselves, who are or may be lost, the torments of the damned will work no reformation in them. Their case is hopeless beyond description. Yet to the living we may lift up the voice of admonition and say, "Kiss the Son, lest he be angry with you, and ye perish from the way, when his wrath is kindled but a little."

Thirdly; by the death and resurrection of Jesus Christ, he acquired the right of universal homage.

That the human nature of Christ should have been so united to, and identified with, the divine, and so exalted by this union as to become a proper object of worship and of confidence, and that God the Father should be pleased to permit this, are among the most astonishing facts in the universe. Yet so it is, and not only has he permitted this, but by a most solemn expression of his will commanded it, "When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him." Whether they be angels or archangels, however long they may have existed, though they were among the

morning stars which sang together, and were of the sons of God who shouted for joy at the birth of time; though distinguished by age and knowledge, and having passed their state of trial and arrived to a state of confirmed holiness and everlasting happiness, yet all—all are required, by the divine mandate, to bow down and worship the Lord Jesus Christ. Here we see all the angelic hosts prostrate at the feet of Jesus. And as to mankind, the Father hath "committed all judgment unto the Son, that all men should honor the Son, even as they honor the Father."

Thus we see that all the angels of God, and the entire race of man, are required to render equal honor to the Son as to the Father. And that this homage to the Son of God is a part, at least, of the reward of his condescension to die the death of the cross in our behalf, is very clearly stated in the word of God. "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore, God also hath highly exalted him, and given him a name that is *above every name*; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." To the same purpose the apostle bears testimony to the Ephesians: "According to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places; far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and given him to be head over all things to the church."

If by the expressions, "of things in heaven, and things in earth, and things under the earth," we are to understand the inhabitants of heaven, earth, and hell, (and what else are we to understand by them?) then is the dominion of Christ coextensive with moral and accountable beings throughout the universe of God. And then also is hell itself, which was prepared for the devil and his angels, under the government of Christ, and reserved by him as a place of future and everlasting punishment of the wicked. We are aware, however, that some have erroneously drawn the conclusion from the above passage that all men will be finally saved and happy.

It is asserted by the advocates of that baseless theory, that if every knee is to bow, of things in heaven, and things in earth, and things under the earth, and if every tongue is to confess Christ to the glory of God the Father, it strongly implies, if it does not fully prove, that all will be finally happy. But this by no means follows, for in the first place, St. Paul explains this universal bowing of the knee as consisting of *coming to judgment*: "For we shall all stand before the judgment seat of Christ: for it is written, 'As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.' So then every one of us shall *give an account of himself to God*." Thus we see that this universal bowing of the knee is to be understood of rendering up our account at the final judgment; and it by no means proves a willing submission to God. This is farther evident from the

following language: "Rule thou in the midst of thine enemies." And again, "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me." In the second place, Christ was acknowledged by some of his worst enemies, to the glory of God the Father, but they were enemies notwithstanding. When he cast out devils they frequently confessed him, though they hated him. "Let us alone," said they, "what have we to do with thee, Jesus thou Son of God, we know thee who thou art, *the Holy One of God*; art thou come hither to torment us before the time?" So will it be at the last day. Every knee shall bow in the final judgment, and every tongue shall confess to God, whether happy or miserable. All heaven will shout, "The Lord God omnipotent reigneth;" and all hell will respond, by a universal groan, "The Lord God omnipotent reigneth."

Having the right of universal homage, our blessed Lord permitted himself to be worshiped on several different occasions both by angels and men. The wise men worshiped him at his birth; the disciples and others worshiped him at different times; Moses and Elias made him an official visit of honor from heaven; and angels attended him in his temptation, in the garden, at his resurrection and ascension, and will attend and swell his triumph at the last day. O how exalted is human nature in the person of our Lord Jesus Christ!

Well may the millions of the redeemed unite in one harmonious and universal song, "Unto him that loved us, and washed us from our sins in his own blood, and make us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen."

Fourthly; by his death and resurrection he acquired the right of universal pardon.

Having "tasted death for every man," and by that act having been made a "propitiation for the sins of the whole world," he was also constituted a perfect mediator between God and man, and the dispenser of the divine blessings of pardon and eternal life, on such conditions as he should see fit to stipulate.

The right, as well as power, to pardon sin was certainly founded upon the fact of his divinity; but his right *as the Son of man* not only grew out of his inseparable union with the Godhead, but also and especially resulted from his death and resurrection.

It may be here objected, that he exercised this right previous to his death and resurrection. So he did; and so he also pardoned sins and saved souls hundreds and thousands of years previous to his advent to the world, but both the one and the other were done by virtue of a prospective atonement infallibly certain in the fulness of time. So that we may say, that mercy ran in debt to divine justice for the pardon and salvation of all who were pardoned and saved up to the very hour in which the atonement was made; but the bill of mercy had the endorsement of the second person in the adorable Trinity upon it and when it arrived at maturity it was met and discharged to the last farthing by our surety at Calvary. And more than this: the sacrificial act by which the tide of mercy was rolled back to the remotest antiquity of our fallen race also provided for the exercise of pardon and salvation through all future time. For it seems that although the

fulness of the Godhead dwelt bodily in him, yet he could not, consistently with the claims of his moral government, exercise the prerogative of pardoning sin except in consideration of an ample atonement made or to be made. But by his death and resurrection this right was secured to him *as the Son of man*, and consequently we find him claiming and exercising this right while on earth. "But," says he, "that ye may know that the *Son of man* hath power on earth to forgive sins." And again, "Thy sins which are many are all forgiven thee." As this right was founded upon a universal atonement, so it was a universal right, extending to all mankind.

But it may be asked if he possesses the right of pardoning sin universally, will he not exercise that right, and absolutely pardon all men? We answer, No: unless all men (infants and idiots excepted) do absolutely comply with the stipulated conditions of salvation. These are, repentance toward God and faith in our Lord Jesus Christ. The former, the more remote condition, and the latter, the only *immediately* preceding condition of justification and salvation. To deny that these conditions do exist in the divine economy, as those upon which our salvation is suspended, is to deny the plainest declarations of the word of God: "Except ye repent ye shall all likewise perish." "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." So that although he possesses the right of universal pardon as the Son of man, yet he also, as the Son of God, possesses the right to say upon what conditions his guilty subjects may avail themselves of that infinite benefit. This is not mere assertion. The word of God is plain and full upon this point. And if aught, in our view, can invest him more fully with the attributes of the Lord of the living and the dead, it appears in the exercise of his divine sovereignty, by which he has made one exception, not to the right, but to the exercise of this right, in relation to one particular sin. I refer to the blasphemy against the Holy Ghost: "Verily, I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation; *because they said he hath an unclean spirit.*" We are aware that it has been affirmed to be impossible for men in general to commit this sin, but we beg leave to dissent from this opinion, unless it can be clearly shown that men in general cannot attribute the miracles of Christ and the operation of the Holy Spirit to the agency of the devil. If this can be done, and we think it can, in any age or part of the world where the religion of Christ with all its attending miracles is known, then is there danger of committing the unpardonable sin. And is it not to be feared that many have been guilty of this fearful sin, who, while they have beheld the powerful operations of the Spirit of God, have attributed that work to the agency of the devil? This, however, is the only exception to the exercise of this universal prerogative of Jesus Christ in pardoning sin. All other sins and blasphemies wherewith soever men shall blaspheme may and shall be forgiven unto the penitent believing soul. "For," says he, "whosoever cometh unto me I will in no wise cast him out." "Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else; beside me there is no Saviour."

Fifthly; by the death and resurrection of Christ he acquired the right of universal judgment.

The qualifications of Jesus Christ to fill the judgment seat at the last day are unquestionable. The inseparable union of the divine with the human nature in his adorable person qualifies him infinitely with *wisdom* for the exercise of this interesting and yet awful prerogative of judging the world. The most perfect knowledge of all the facts connected with the moral conduct of all the accountable intelligences of the universe, including all the imaginations of their thoughts, their words, with all their actions; and all the varying circumstances of dispensation, motive, &c., are all to be present in the most perfect manner to the mind of the Judge, to enable him to proceed with unerring accuracy in deciding the everlasting destinies of all the subjects of his government. Now, if the fulness of the Godhead did not dwell bodily in him, this would be utterly impossible; but as it does, he is eminently qualified for this great and solemn work.

Another of the essential qualifications of Christ for the Judge of all the earth, is, the justice and holiness of his character. It is a principle laid down by the apostle, that if God were unrighteous he could not consistently judge the world, (Rom. iii, 5, 6,) but the promise is, that he will judge the world *in righteousness*, and that "every man shall receive according to that he hath done, whether it be good or bad." On the same principle the final decision will be varied according to the dispensations under which men shall have lived and acted: "For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ." Thus there will be no respect of persons with God. But will the *man* Christ Jesus occupy the judgment seat? He will; for thus it is written: "The Father hath given him authority to execute judgment also, because he is *the Son of man*." "God hath appointed a day in the which he will judge the world in righteousness by *that man* whom he hath ordained: whereof he hath given assurance unto all men, in that he hath raised him from the dead." And we are farther "commanded to testify unto the people, that it is he which was ordained to be the Judge of *quick and dead*." Also when the process of the final judgment is described in the twenty-fifth chapter of Matthew, it is "*the Son of man* who shall come in his glory and all the holy angels with him;" and who "shall sit upon the throne of his glory;" and before whom "shall be gathered all nations."

So true is the declaration of the text, that "to this end he died and rose, that he might be Lord both of the dead and living." As such, he is heir of all things—he governs all worlds and all creatures—is the object of universal praise and adoration—holds the "keys of death and of hell"—and will finally judge and decide the everlasting destinies of angels, men, and devils. With what pomp and glory shall he appear "the second time!" not in the character of a sin offering, but in all the glory of the Father, with all the holy angels with him!

"Lo! he comes with clouds descending,
Once for favor'd sinners slain!
Thousand thousand saints attending,
Swell the triumph of his train!"

Every eye shall now behold him,
 Robed in dreadful majesty ;
 Those who set at naught and sold him,
 Pierced and nail'd him to the tree."

From this subject we infer, in the first place, the power, dignity, and glory of Christ.

Our principal object in the foregoing remarks has been to present the Scripture view of the exaltation of the human nature of our blessed Lord in its proper light. We need not say how deeply interesting to us it must be that our elder brother, who is bone of our bone, and flesh of our flesh ; who took not on him the nature of angels, but the seed of Abraham, is so exalted in the scale of being. This was done, as we have seen, first, by his union with the Godhead ; and, secondly, as a reward of his sufferings and death in our behalf. As man, in union with the divinity, he is "heir of all things," and has a "name that is above every name." His dominion extends over time and eternity. He is Lord both of the dead and living. This never could have been the case, however, with mere human nature unconnected with divinity and the vast objects of the incarnation.

It was the "fullness of the Godhead dwelling bodily" in him which laid the foundation of this exaltation of the Son of God ; and then, for "despising the shame and enduring the cross," he was "crowned with glory and honor," and obtained the "joy that was set before him"—the joy of "sitting down at the right hand of the throne of God"—"angels, and principalities, and powers being made subject unto him." If, then, such is the dignity and glory of the human nature of Christ, what must be the glory of the divinity which dwelt in him? How false, how base the doctrine which denies the divinity of Jesus Christ, and reduces him to a mere creature ; and thus rears the hopes of a perishing world upon the sand ! But admitting that divinity, and the union of the human with the divine nature in the person of Christ, and his death to have been sacrificial and vicarious, and the foundation is broad and permanent on which to secure the glory of every divine attribute of Jehovah, and rear the hopes of a lost and ruined world.

This is a Mediator worthy of God, and every way suitable to the condition of fallen man. By his divinity he is one with the eternal Father, and by his humanity he is one with our fallen race ; thus filling the vast distance, created by sin, between the Father and his rebellious subjects, and establishing a medium of access and intercourse between heaven and earth. The establishment of such a mediation between God and man is both honorary to him and infinitely beneficial to man.

Doubtless the angels, who "desire to look into these things," were so far gratified as to have had a clear view of the relations which our Saviour bore to the Father and to us, and of the bearing the atonement would have both upon the divine government and the interests of the human family. For when they announced his advent to the world, they embodied these very sentiments in that angelic song which wrapt heaven and earth in one common interest: "Glory to God in the highest, and on earth peace and good will to men !"

But the most exalted descriptions of the dignity and glory of Christ

are those which are found in the word of God. St. Peter speaks of having seen his glory when with him in the holy mount. And the account of the evangelist is, that "as he prayed, the fashion of his countenance was altered, and he was transfigured before them: and his face did shine as the sun, and his raiment was white as the light." But John, who was present at the transfiguration, had, subsequently, a still more glorious view of our exalted Redeemer: "In the midst of the golden candlesticks, one like unto the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two edged sword: and his countenance was as the sun shining in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Christian, behold your Saviour! Sinner, behold your Judge! Here is the very person who was born in a stable, and was cradled in a manger; who led a suffering life, and died the death of the cross, and lay folded in the strong and cold arms of death! Behold him "alive for evermore!" Yes,—

"He lives to die no more,
High on his Father's throne."

Secondly; we infer from this subject the utter impossibility of either escaping or throwing off moral responsibility.

In the day of worldly prosperity, engrossed in the cares and pleasures of life, sinners are prone to forget or disregard their accountability to God, and throw off all concern respecting a future state. In more advanced life, conscious of years of accumulated guilt, they often take refuge under the flimsy garb of infidelity, become obstinate in their opposition to God, and stoutly deny that there will be any resurrection of the dead or general judgment. Such are the deceptions which the perverted mind of man is capable of practising upon itself. All these self-deceptions, however, alter not the fact nor character of their moral responsibility before God. Still Jesus is the "King in Zion," "ruling in the midst of his enemies." He is still Lord both of the dead and living.

Ah! sinner, whither wouldst thou go to escape from the presence of God? If you ascend up into heaven, he is there; and if you make your bed in hell, behold he is there! and if you take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall his right hand hold you. He has seen fit to create us moral and accountable beings, to place us under moral responsibility to himself, and to hold us to a faithful account for all the deeds done in the body. Why he has seen proper to do so is not for us to inquire. He has infinite reasons for the course he has adopted, and the light of eternity will fully justify his ways toward mankind. But it is our duty, as it

is our wisdom, to prepare to render up our account with joy, and not with grief.

Let all present, then, from the highest* to the lowest, see that their peace is made with God. "Be wise now, therefore, O ye kings, be instructed, ye judges of the earth; kiss the Son, lest he be angry with you, and ye perish from the way when his wrath is kindled but a little."

Thirdly; this subject affords strong grounds of humble confidence to the believer.

The fact that Christ is Lord both of the dead and living; that he is heir of all things, and upholds all things by the word of his power; that all the resources of nature and providence are at his command; and that he is the Saviour and rewarder of his people, furnish the strongest grounds of confidence to those whose hopes rest wholly upon him in life and death. With this confidence firmly fixed in the soul, and resting upon Christ as its foundation, the believer may pass through the storms of life with safety and happiness. Whatever revolutions may agitate the physical or political world, he is sure that Jesus reigns, and, therefore, that all shall be well. And although doomed to pass through the dark valley and shadow of death, he will fear no evil, for Christ is with him. And although he looks forward with certainty to the time when the earthly house of this tabernacle shall be dissolved; when the dust of the ruler and the beggar shall be equally elevated, yet being assured of the fact, that Christ is Lord of the dead as well as of the living; that his dominion extends through all the regions of the dead, and that he has left on earth the promise, and in heaven the pledge of our resurrection, death is disarmed of his terror, and met without dismay. The language of his heart is, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be unto God who giveth us the victory, through our Lord Jesus Christ." He enters eternity with the fullest confidence that he shall there find his Lord and Master ready to receive and welcome him to the felicities of paradise for ever. Hear his own comforting promise, "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." "Be thou faithful unto death, and I will give thee a crown of life." Look up, suffering, tempted follower of the Lamb, the day of your redemption draweth nigh, and now is your salvation nearer than when you first believed. Even so come, Lord Jesus. Amen.

* This discourse was delivered in the presence of the president of the United States, August 11, 1839.

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THE INTELLIGENCE OF ANGELS.

THE faculty of reason, which enables us to discriminate between good and evil, truth and falsehood, and to deduce inferences from facts and propositions, distinguishes man from the brute creation. Beasts of the field, indeed, or the inferior orders of animated nature, may also possess a feeble ray of intellectual light; for we cannot attribute all the evidences of rationality manifested by them to mere instinct; and some of these obviously enjoy this gift in a higher degree than others; for the cunning elephant, for instance, whose singular sagacity sometimes surpasses the ingenuity of his keeper, has received it in a larger measure than the lonely bat that may be silently fluttering over his unwieldy carcass, or the laboring ox, of "honest front," that "treadeth out the corn," and who only "knoweth his owner;" but it is in man alone, of all creatures on earth, that this principle is worthy of being denominated the *understanding*.

As man, then, in this respect, is raised above the mediocrity of irrational animals, so the angels of heaven are greatly superior to him in the *strength* of their intellectual powers, in the *means* of acquiring information, and in the *extent* of their knowledge. And though we cannot accurately measure the capacity of their mental faculties; nor ascertain the medium of communication between themselves, and between their own minds and material objects; nor fully survey the limits of their acquirements; yet, as they are commissioned by their Maker to be his messengers to the most distant provinces of his dominions; as they are employed by him on the most important embassies of goodness and justice in all parts of the universe; as by his authority they retard or accelerate the mysterious wheels of his providence; and as they are not encumbered with gross bodies of flesh and blood, such as we have, to impede their progress in the pathway of improvement, we may suppose, without the least absurdity, that the native energy of their minds, and the almost inconceivable amount of knowledge which has been accumulated by them since their creation, as far surpass the powers of the human mind, and the acquisition of the most diligent student in the world, as the towering mountain exceeds in bulk a grain of sand, or the meridian sun in brightness the glimmering rays of the midnight lamp.

Even in this life, a man, by patient perseverance and close application, may learn much; and yet, in reality, know but little. There are mysteries connected with the mineral, vegetable, and animal kingdoms, and with the moral and intellectual worlds, lying so deep in the ocean of truth, that they cannot be fathomed by the longest line of investigation; and they are so shrouded in darkness that the gloom cannot be pierced by the most penetrating mind. These mysteries may be as easily understood by angels, however inexplicable they may appear to us, as the letters of an alphabet are by a profound scholar.

Some men, it is true, with the most indefatigable labor, have

ascended the hill of science, placed their names securely in the highest point of the temple of fame, and have stood sublimely on the most exalted pinnacle of learned greatness: they have counted the stars, and named them, and discovered their relative distances and magnitudes, and the laws by which they are governed: they have descended into the earth, and have searched for information as for hidden treasures, and have brought up and added to the cabinet of the literature of ages diamonds of the first water! To all appearance they needed no other microscope to examine with the utmost scrutiny the smallest atom that might float before them, than the powerful senses of their own vigorous intellects; and no other telescope to view the most distant object within the limits of human research, than the keen glances of their own organs of mental vision. But what is all this power, or this knowledge, when compared with that of the "angels, who excel in strength, who do his commandments, hearkening to the voice of his word?"

And we cannot conjecture, with any plausibility, that this work of acquiring useful information, among the angelic orders, will ever become stationary; not even in the most remote ages of their future existence. There are no bounds to *human* improbability in *this* world; and it is not probable that there will be any in the life to come. A person may begin with the earliest dawn of reason, and diligently apply himself to the acquisition of knowledge until he shall be brought, like Jacob of old, to worship leaning on the top of his staff; yet he still may learn and grow wiser; and continue to improve his mind thus, while his outward man is perishing, to the very close of his earthly existence. Did the antediluvians, who lived a thousand years, and who were young men at a hundred, cease, at the age of *seventy*, to acquire new ideas, and larger measures of learning, or to become better acquainted with the wonderful works of creation and providence? To suppose that they did, would not only be derogatory of the human understanding, but contrary to observation, and to our personal consciousness of advancement in the path of literature and science.

That the same progressive improvement will continue in a future state is certainly very reasonable, and it agrees also with the testimony of the Bible. A similar sentiment may likewise be affirmed of the angels of heaven. And though it is probable that the duration of their existence will not be measured by the diurnal nor annual revolution of a single world, yet, while the stupendous orb of eternity shall roll on in awful majesty its unnumbered ages, their ever expanding minds will perpetually receive larger and clearer views of the character of God, the nature of his essence, the mode of his being, the perfection of his attributes, the plan of redemption, the government of creation, and of the distant worlds which revolve with so much regularity and grandeur in the very borders of their Maker's empire.

One principal object in writing this treatise is *the elucidation of Scripture*. Those passages of the Old and New Testament, therefore, which have any reference to the subject under consideration, will now be examined.

That the ancient Jews believed the angels to be in possession of very extensive knowledge is evident from the words of the widow of Tekoa to David the king of Israel, in 2 Sam. xiv, 17, 20: "As an angel

of God, so is my lord the king to discern good and bad." "My lord is wise according to the *wisdom of an angel of God*, to know all things that are in the earth."

When Absalom, the third son of David, distinguished for his fine personal appearance, his vicious conduct, and his ungrateful rebellion against his father, had succeeded in procuring the death of his half brother Amnon, as a punishment for his unnatural crime, fearing the king's displeasure, he fled into Syria, and took refuge with his grandfather Talmai, the king of Geshur.

After an exile of three years, during which David was very anxious to effect a reconciliation with his absent child, Joab, who as ardently desired such an event as his master, prompted an artful widow of Tekoa, by a feigned speech, concerning the danger of her son, who, she pretended, had killed his brother in a passion, to solicit Absalom's return. The woman, thus instructed by Joab, approached the presence of the king, and as was customary in eastern countries when a subject entreated his monarch to grant him a favor, addressed him in very complimentary language. The above quotations are a part of her address. The 17th verse was spoken before David had suggested his suspicions that the woman's tale was a mere artifice, and that the crafty politician, Joab, was the principal agent in the whole plot. When, therefore, the king inquired of the widow, "Is not the hand of Joab with thee in all this?" which really was the case, she added the 20th verse, to confirm what she had said before, in favor of the extent of her sovereign's wisdom. Her phraseology, it may be admitted, is strongly hyberbolical, for it implies little less than omniscience, which is one of the divine attributes; yet it plainly expresses the general opinion entertained by the Jews in those days of the vastness of angelic knowledge.

The same doctrine, that angels know much more than men, is also inculcated in the prophecy of Ezekiel, and in the Revelation of St. John. In these books, Ezek. i, 18; x, 12; Rev. iv, 6, 8, the four beasts, or living creatures, who either compose a distinct order of beings in the celestial hierarchy, or else are emblematical representations of the whole heavenly host, are said to be "full of eyes," "within," "round about," "before and behind;" "their whole body," "their backs," "their hands," "their wings," and even the rim or periphery of the symbolical "wheels," are thus, so to speak, filled with the organs of sight. This language indicates to us the perfect acquaintance these beings have with themselves, and the works of God in all parts of the universe; and the admirable intelligence they display in obeying the moral precepts, and in executing the orders of the King of kings, and Lord of lords.

It will be perceived by the following verses out of the New Testament, not only that the knowledge of angels is progressively acquired, but that they gain it by diligent investigation; and not merely, as some have asserted, by simple intuition, and without a course of reasoning and deduction. And this idea will be no disparagement at all to the rank we have assigned them in the scale of mental existence. For *that* truth, the discovery of which may cost us a painful, and long continued effort of the mind, may be seen and understood by them,

with far less ratiocination, and in a much shorter time; and that study which to us "is a weariness of the flesh," may be to them no ordinary enjoyment, and but a fresh renewal of their intellectual vigor.

Ephesians iii, 10, "To the intent that now unto the principalities and powers in heavenly *places* might be known, by the church, the manifold wisdom of God." This verse is thus rendered by Dr. Mac-knight, in his new translation: "That now to the governments and to the powers in the heavenly regions, the manifold wisdom of God may be made known through the church." It is thus paraphrased by the same learned author: "These things I am appointed to preach to the Gentiles, *that now to the different orders of angels in heaven*, whose greatest happiness consists in contemplating God's works, *the infinitely various wisdom of God may be made known through the constitution and consummation of the church.*"

Commentators have not been agreed in their interpretations of this verse; but one of the three opinions which follow must contain its true signification:—

1. As evil spirits are denominated "principalities and powers," in the sixth chapter and twelfth verse of this epistle, some writers have thought that these are intended in this passage likewise; and that God manifested to them his wisdom, through his dispensation of mercy to the church, in the gift of his Son, and the institution of the Christian ministry, in that Christ laid not hold on *fallen angels*, who fell without a tempter, but on *man*, who was seduced into sin by the prince of darkness. But this view of the verse is obviously very doubtful and unsatisfactory.

2. Others imagine that St. Paul alludes to the chief priests, rulers, scribes, and Pharisees of the Jews; and contend that as these were members of the Jewish church, they might be said to be in "heavenly places," with as much propriety as Christians are said to be in such places in Ephesians i, 3, "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in *heavenly places* in Christ." These "principalities and powers," it is farther conjectured, by embracing Christianity, as many of them did, could easily learn more of the divine wisdom in the plan of redemption, than they could by continuing Jews. This was the opinion of Mr. Locke, and is also held by several other persons of great learning and judgment.

Let it, however, here be remarked, that very few, comparatively, of those Jewish rulers who can with any fitness be called "principalities and powers"—a phrase that is very seldom, if ever, applied to the Jews in the New Testament—embraced the Christian religion at all; for the gospel was to a large majority of them "a stumbling block," as it was to the Greeks "foolishness;" and, therefore, instead of exhibiting to their minds any proofs of extraordinary wisdom, they regarded it as a base imposition, derogatory at once to the character of God, and to their own scriptures.

3. The third, then, and the only consistent sense in which this text can be explained, is that which refers the "principalities and powers" mentioned in it to the angels of heaven.

As they cannot be supposed to have any knowledge of futurity, except as it may be revealed to them by divine Omniscience, to whom the future is as well known as the past, they can only know as the Lord in his good pleasure may make to them revelations of his will, or as objects of knowledge may present themselves to their attention. Consequently they must gain their information about the works of God and the perfections of his nature only as these works come into being, or are investigated by them, or explained to them by the Creator himself; and as these perfections are manifested, from time to time, in creation, providence, and redemption. Hence they gradually add *new* treasures to the rich stores of their intellectual acquirements.

Before the earth was formed, when these morning stars sang together, and shouted for joy, they no doubt had astonishing evidences of infinite wisdom in the exact and sublime movements of numerous complicated systems of worlds, and in adapting these worlds to the nature of their inhabitants, as well as in the constitution of these inhabitants; but more awful and convincing proofs of superior wisdom were perceived by them in the fall of man, the incarnation of the second person of the adorable Trinity, his sacrificial death on the cross, his resurrection from the dead, ascension to heaven, and intercession at the right hand of the Father; in the gift of the Holy Spirit; in the pardon and conversion of the penitent sinner; and in commissioning his disciples to preach the unsearchable riches of Christ to the nations of the earth.

In these great doctrines of the Christian church they saw more plainly than they could see it anywhere else, what the apostle emphatically calls "the manifold wisdom of God."

This ἡ πολυποίκιλος σοφία τοῦ Θεοῦ, *multiformis sapientia Dei*, "the manifold wisdom of God," is a very uncommon expression. The word πολυποίκιλος, is compounded of πολυς, much, and ποίκιλος, variegated; and means properly *greatly diversified*. It has been rendered *multivaria*, very various; and *plena varietatibus*, full of varieties. Dr. Bloomfield, in his Greek Testament, gives this as the signification: "In various regards conspicuously excellent." He is an eminent Greek scholar; but others of equal eminence differ from him in their definitions of this word. Dr. Clarke translates the whole member of the sentence correctly, thus: "That multifarious and greatly diversified wisdom of God." He adds, that this wisdom "lays great and infinite plans, and accomplishes them by endless means, through the whole lapse of ages, making every occurrence subservient to the purposes of his mercy and goodness."

Hence the founding, propagating, and saving the church, are an indirect benefit to the angels themselves; for while their knowledge is thus increased, their moral improvement will be promoted, and their happiness augmented in the same proportion. This will farther appear from the next passage.

1 Peter i, 10, 11, 12, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you: searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the

sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; *which things the angels desire to look into.*"

These three verses have been thus quoted at length, that the reader may see, without referring to the epistle itself, the relation the latter clause of the 12th verse sustains to the preceding context. By the relative pronoun *which*, we learn that what the angels desired to inspect was every thing foretold by the Jewish prophets and preached by the apostles concerning Christ and his kingdom, in this world, and in that which is to come.

The following paraphrase of this text by Dr. Macknight, whose learning and judicious criticisms have thrown no inconsiderable light on the apostolical epistles, will present us with a brief view of its probable meaning: "Verse 10. *Concerning the nature and manner of which salvation the prophets themselves inquired accurately and searched diligently, who have prophesied concerning the means by which, and the time when, the great blessings to be bestowed on you were to be procured.* Verse 11. In particular, they employed themselves in *searching diligently*, (*εις τινα*, supply *λαον*,) *of what people and of what period of time, the Spirit of Christ who was in them did signify, when by them he foretold the sufferings of Christ and the glories which were to follow to him and to mankind after these sufferings.* Verse 12. In consequence of their searching, to them it was discovered, that not concerning themselves and their contemporaries, but concerning us, they foretold these things; which things have now been reported to you, as came to pass among us, by the apostles and other eye-witnesses who have preached the gospel to you, with the power of the Holy Ghost sent down from heaven, Acts ii, 3, 4; into which things angels earnestly desire to look attentively."

To render the clause *εις ἃ ἐπιθυμοῦσιν ἄγγελοι παρακνῆσαι*, as we have in the authorized version, "which things the angels desire to look into," is entirely too *weak* and *lame* to express the force of the original. Dr. Macknight's translation is more in accordance with the Greek than the common reading: "Into which things angels earnestly desire to look attentively." In support of this rendering he has the following excellent note: "*Παρακνῆσαι*, literally, *to stoop*. But stooping meaning the action of one who desires to look narrowly into a thing, it is properly translated, *look attentively*. The omission of the article before *ἄγγελοι*, renders the meaning more grand. Not any particular species of angels, but all the different orders of them, desire to look into the things foretold by the prophets and preached by the apostles."

Dr. Clarke says the word *παρακνῆσαι*, signifies the "posture of those who are earnestly intent on finding out a thing, especially a writing difficult to be read; they bring it to the light, place it so that the rays may fall on it as collectively as possible, and then *stoop down*, in order to examine all the parts, that they may be able to make out the whole."

The term *ἐπιθυμοῦσιν*, from *ἐπὶ*, upon, and *θυμος*, the mind, means to set the mind upon something; or to fix the attention with the utmost

ardor on an object which you desire to investigate. It has fully this signification in the above passage.

The holy angels *stoop down* to the great principles of Christianity; they fix their intellectual eye on every feature of the gospel; and they *earnestly desire* to understand, as far as they possibly can, the character of God as exhibited in the wise and gracious scheme of our redemption.

"This angelic inquiry into human salvation, referred to by St. Peter, was figuratively represented by the *bending attitude*, and the *intense gaze* of 'the cherubim shadowing the mercy-seat' in the most holy place of the Jewish sanctuary. *There* were the two tables of the law, the ark of the covenant overlaid with gold, the lid of which was the propitiatory, and was annually sprinkled with the typical blood of animal victims; and there too was the luminous cloud of the divine glory, the sacred *shechinah*, dwelling and shining forth between the golden cherubim, who appeared to be deeply engaged in looking into, that they might fully comprehend, the hidden connection between the *broken law*, the *sprinkled mercy-seat*, the *pardoned sinner*, and the *glory of God*."*

But as the glorious plan of man's restoration to the favor and image of his Judge, through the mediation of Jesus Christ, was *suggested by unbounded love, devised by unerring wisdom, accepted by infinite justice, and accomplished by almighty power*; so it can be perfectly understood by the *originating Mind* alone.

But this unspeakable gift, and its amazing consequences in both worlds, form, nevertheless, one of the important subjects of study in the regions of light. And if the angels of God, who are not directly interested in its provisions, apply their minds to the gospel of his Son, with so much intensity, and examine every part of it with such persevering diligence, how ought it to be regarded by those for whose particular benefit it was intended!

1 Timothy iii, 16, "God was manifested in the flesh, justified in the Spirit, *seen of angels*, preached unto the Gentiles, believed on in the world, and received up into glory."

Though few passages of Scripture in the whole Bible have been the subject of more controversy than this verse, connected as it is with that which precedes it, yet the words "*seen of angels*" must have one of the three following meanings, the last of which is here offered as the most plausible:—

1. The expression may signify that Christ was literally seen, in such a way as *spirits* see, by those beings whom we call angels. And this, by referring to the Saviour's history, as recorded in the New Testament, we really find to have been the case. He was seen by them when he lay in the manger in Bethlehem; when he had vanquished Satan in the wilderness, and they came to minister unto him; when he was in the garden at Gethsemane, for there they sympathized with him in his distress; when they rolled away the stone from the door of the sepulchre, at the time of his resurrection; and when he ascended into heaven from the mount of Olives, where two men, or angels, in white apparel, foretold to his disciples his second appear-

* Sermon by the author.

ance. And as the angels had a special charge "to bear him up in their hands, lest at any time he should dash his foot against a stone," Psa. xci, 11, 12; Matt. iv, 6; Luke iv, 10, 11; it is very probable that some of these invisible human guardians *saw the Saviour continually*; and that he was always, from the manger to the cross, an object of more peculiar and constant angelic ministration than any other person ever was, or ever will be to the end of time.

2. A second view may be taken of this phrase; and one which is worthy of very serious attention, and of deep importance to the great doctrine of Christ's resurrection.

The word ἀγγελοις may here be translated; for the English *angel* is not strictly a *translation*, but a mere modification or abbreviation of the Greek ἀγγελος, or the Latin *angelus*. The term means simply the bearer of a message or order. It will then stand,—"*seen of messengers*;" that is, he was occasionally seen, for forty days, after his resurrection and before his ascension, by several persons chosen for that purpose, Acts x, 40, 41; who were appointed to be his messengers to Jews and Gentiles, in announcing to them his deliverance for our offences, and his restoration to life for our justification.

Christ appeared to his eleven disciples, and to others, eleven different times, before he ascended into heaven.

1. He appeared to Mary Magdalene, John xx, 1.
2. To several other pious females who went to the tomb with embalming spices, Luke xxiv, 10.
3. To the two disappointed disciples who went to the village of Emmaus, Luke xxiv, 13.
4. To St. Peter, who was then alone, Luke xxiv, 34; and 1 Cor. xv, 5.
5. To the ten in the absence of Thomas, John xx, 24.
6. Eight days after to the eleven, when Thomas was with them, John xx, 26.
7. To the seven disciples on the sea of Tiberias, John xxi, 1, 2.
8. To the eleven disciples on a mountain in Galilee, Matt. xxviii, 16, 17.
9. To about five hundred brethren at once, 1 Cor. xv, 6.
10. To St. James, 1 Cor. xv, 7.
- And 11. To all the apostles, when he ascended up to the right hand of his Father, Luke xxiv, 51; Acts i, 9.

When the character of these witnesses is considered, and the circumstances in which they announced this event, and the favorable opportunities they had of seeing Christ and of being assured that he was the very person who had been nailed to the cross; when all this is remembered, the testimony of these messengers ought not only to be credited by every one, but it cannot be consistently rejected. And as Christ was *seen* by these persons, so they preached him to the Gentiles, and he was believed on in the world.

But 3. We may give the word *seen* the *Jewish* acceptation, and it will then strongly support the doctrine, in illustration of which the passage was adduced.

The verb to *see* in the Scriptures signifies,—

1. To *behold with the natural eyes*, Exod. xxxiv, 30, "And when Adam and all the children of Israel *saw* Moses, the skin of his face shone."

2. To *hear*, Exod. xx, 18; Rev. i, 12, "And all the people *saw*," i. e., *heard*, "the thunderings and the noise of the trumpet." "And I turned to *see* the voice," i. e., to *hear* the voice, "that spake unto me."

3. To *feel*, Psa. xc, 15, "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have *seen*," i. e., *felt* "evil."

4. To *taste*, "Psa. xxxiv, 8, "O *taste* and *see* that the Lord is good," i. e., *see* by *tasting*. Also Luke ii, 26, and John viii, 51.

5. To *observe with approbation*, Gen. i, 4, "And God *saw* the light that it was good," i. e., he approved it.

6. To *look upon with consideration and observation*, Matt. xxii, 11, "And when the king came in to *see* the guests," &c., i. e., to inspect them.

7. To *visit*, 1 Sam. xv, 35, "And Samuel came no more to *see* Saul until the day of his death," i. e., he no more visited him; and 1 Cor. xvi, 7.

8. To *suffer or bear with*, Ezra iv, 14, "It was not meet for us to *see* the king's dishonor," i. e., to *suffer*, or bear with it.

9. To *enjoy*, John iii, 3, "Except a man be born again he cannot *see*," i. e., *enjoy* or possess, "the kingdom of God."

10. To *avoid or beware*, Rev. xix, 10, "And I fell at his feet to worship him, and he said unto me, *See*," i. e., beware that "thou do it not."

11. To *have the full fruition of God in heaven*, Matt. v, 8, "Blessed are the pure in heart; for they shall *see* God," i. e., they shall realize his glorious presence through eternity.

12. To *believe in*, and *rely upon*, Heb. xi, 27, "For he endured as *seeing* him who is invisible," i. e., he had *faith* and *confidence* in the unseen God.

13. To *perceive by experience*, Exod. v, 19, "And the officers of the children of Israel did *see* that they were in evil case," i. e., they experienced this. Also Rom. vii, 23.

14. To *have a sufficiency of knowledge*, so as not to need any more, John ix, 41, "If ye were blind, ye should have no sin; but now ye say, We *see*," i. e., we know enough, "therefore, your sin remaineth."

And 15. To pass over other meanings of the word, it signifies to learn or know,—either by *natural observation*, as in Gen. xxxvii, 14, when Joseph was commanded to go and "*see*" if his brethren were well; or by *revelation*, as in Isa. ii, 1, where it is stated that the prophet "*saw* the word concerning Judah and Jerusalem;" or by any other means of information.

This is the sense in which the term is to be taken in 1 Tim. iii, 16, "God manifest in the flesh—*was seen*" that is, *known*, "*by angels*."

The incarnation of the Deity is the greatest mystery, the most sublime doctrine, and the most impressive motive to obedience, in the whole system of gospel truth. And though this feature of the Christian religion was typified and foretold under the Jewish dispensation; yet not only were the prophets themselves in a great measure ignorant of the real and full import of their own predictions; and the Jews, in general, of the true typical character of their own institutions; but even the angels, whose knowledge is far more extensive, and whose opportunities for acquiring it are far more favorable than ours, con-

tinued in the same ignorance, until Christ had actually come into the world, and had borne our sins in his own body on the tree. Then they saw the divine Majesty in a *new relation* to his offending creatures—that of a *Redeemer*—and a Redeemer too, by becoming, in a very mysterious manner, the *ransom price himself*. Such a relation they never knew him to sustain to any other race of beings before. And it is but reasonable to suppose that the assumption of human nature by the second person of the Trinity was to the angels what the rising sun is to the natural world, and what the volume of inspiration is to us: the clouds and darkness that before surrounded their invisible Creator, notwithstanding all the previous views they had had of his character, fled away speedily before the glorious Sun of righteousness when he arose upon the earth with healing in his wings; and the unveiled Deity stood before them in inaccessible light!

Redemption is to us the *greatest blessing* we could ever enjoy; and it is to the *angels* a kind of *sacred Bible*, in which they have revealed to them more awful and adorable displays of infinite *justice, wisdom, and love*, than they will ever discover in the extended volume of nature, which also bears the evident marks of power, design, and goodness, and which they have been carefully reading for ages upon ages.

This may not be an improper place to condemn a sentiment which has been advanced on this subject by one of the most learned and honored writers of the present century, Dr. Thomas Dick, of Scotland. In his *Christian Philosopher*, No. X., of the Appendix, he has the following language:—

“The sentiment that there never was, nor ever will be, so wonderful a display of the divine glory, as in the cross of Christ, has been reiterated a thousand times in sermons and systems of divinity, and is still repeated by certain preachers as if it were an incontrovertible axiom, which ought never to be called in question; but it is nothing more than a presumptuous assumption, which has a tendency to limit the perfections of the Deity.” “That the wisdom of God is nowhere so illustriously displayed throughout the universe as in the plan of redemption,” he calls “a vague and untenable notion, that ought to be discarded.”

It is gratifying to see that a note of reprobation has been appended to this opinion by the American editor, in the Philadelphia edition of this work, 1835. In that note an extract may be found from the *History of Redemption*, by President Edwards, which forms a striking contrast to the above quotation from Dr. Dick: “From what has been said,” observes this eminent divine, “one may argue that the work of redemption is the greatest of all God’s work, of which we have any notice, and it is the end of all his other works.”

No passage of Scripture, indeed, asserts in so many words, that to *redeem* the world of mankind, through the death of Christ, was superior to its *creation* by omnipotent Power; yet it holds so prominent a place in the Bible, that this is obviously the plain and just inference. Hence the thought so beautifully expressed by the poet, Samuel Wesley, is strictly correct:—

“’Twas great to speak the world from naught;
’Twas greater to redeem.”

Similar is the language of Dr. Watts:—

“Father, how wide thy glories shine!
How high thy wonders rise!
Known through the earth by thousand signs,
By thousands through the skies:
Those mighty orbs proclaim thy power;
Their motions speak thy skill;
And on the wings of every hour,
We read thy patience still.

“Part of thy name divinely stands,
On all thy creatures writ;
They show the labor of thy hands,
Or impress of thy feet:
But when we view thy strange design
To save rebellious worms,
Where vengeance and compassion join,
In their divinest forms:

‘Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brightest shone,
The justice or the grace.”

In conclusion on this point, let the pious reader remember that, while we can easily perceive some of the *natural* attributes of God in the mighty fabric of the universe, *redemption* is a *spotless mirror*, in which man and angels, and other intelligent beings who may be acquainted with it, may clearly discover his *moral* perfections. And if it be of more consequence that an individual should be *holy, just, and good*, rather than *strong and wise*; so that work of the supreme Being, which most obviously manifests his *holiness, justice, and love*, is of much more importance than that through which his power and intelligence appear. There are several of the divine attributes, and especially *mercy*, which extends relief to the miserable, and pardon to the guilty, and which seems to crown every other, that cannot be seen in creation at all; while, in redemption, as Dr. Watts has it, with emphasis,

“The whole Deity is known.”

Angels

“— sung creation, for in that they shared:
Creation's great superior, MAN! is thine;
Thine is redemption.”

Night Thoughts, Night IV.

The cross of Christ is to be the burden of every sermon; it is the medium of access to the throne of God; and it is to constitute the principal theme of praise in the heavenly world; which cannot be said of the works of nature, however stupendous they may seem in the eye of an enamored philosopher.

We pass on to another verse.

1 Cor. xiii, 1, “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.”

The Corinthians were anxious to attain to much eminence in the church of Christ, and this they thought they could do by exercising

the extraordinary gifts of the Spirit. The apostle, however, teaches them a more excellent way of gaining this honorable standing in the Christian community, namely, by having genuine love to God and their fellow creatures. And he assures them that all other gifts, however good they might be, would profit them nothing without this. Therefore, if a man had the eloquence of Cicero; and the faith of Elijah; and the prophetic gift of Isaiah; and the zeal of St. Paul; and the wisdom of Solomon; and the almsgiving spirit of Wesley; without *love*, he would only be as a sounding brass or a noisy cymbal.

"*The tongues of angels*" in this verse, may either mean, the language spoken by angels, or the method by which they communicate ideas to each other—which is the opinion of Dr. Macknight—or the particular ends by which the Jews thought angels could be invoked, adjured, collected, and dispersed, which Dr. Clarke gives as a probable meaning; or else it signifies the most perfect knowledge of all languages, and the power to speak them in the most eloquent manner. This seems to be the true sense of the verse.

And from this we infer, 1. That angels have some medium for the mutual communication of ideas. And, 2. That they have a full knowledge of all the different dialects spoken in this world, and are also acquainted with the other modes of interchanging thoughts, if any, that are practised in the numerous provinces of the universe. This may not only be deduced from the text, without giving it a far-fetched interpretation, but it likewise follows from the fact that they are the *general messengers* of the Lord of hosts. When they are in *heaven*, they speak the language of heaven; when they visit the *earth*, they use the dialects of men; and so also when they are sent as ambassadors to other worlds.

There is one more passage on which a few remarks will be made before the close of this subject.

Mark xiii, 32, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." See also Matt. xxiv, 36.

This verse has been the source of no inconsiderable perplexity to commentators and doctrinal writers; and it has been thought to *oppose* the idea that the angels are in possession of large stores of knowledge. Some critics have regarded the words, "Neither the Son," as an interpolation; but others, of equal celebrity, think, without sufficient authority. Those who refer the term *Son* altogether to the *humanity* of Christ, find in the text very little difficulty; but several who apply it exclusively to his essential *divinity* appear to be at a loss for a suitable explanation: because *as God* he of necessity knows *all things*, past, present, and to come, and, of course, the day and hour of the general judgment, as he knew the exact time of the fearful overthrow of Jerusalem, to which event the words primarily allude.

Perhaps the best interpretation that can be given of this controverted passage is that adopted by the Rev. Mr. Townsend, in his notes on the New Testament; Dr. Macknight, in his *Harmony of the Gospels*; and other authors. This the reader will find at length in Rev. Mr. Watson's *Exposition*, which Mr. Horne pronounces a *learned* and *original* work, exhibiting the true theology of the sacred volume, and evading no real difficulty. See his *Introduction to the critical Study*

of the Holy Scriptures; Bibliographical Appendix, part ii, chap. v, section iii.

The substance of this view of the verse may here be presented in a few words. *To know* is to be taken in its idiomatic sense, for to *make known*, or to *reveal*. It will then read thus:—"But that day and that hour no man shall make known, no, not the angels, neither the Son, but the Father." And he will do it only when the day and hour shall arrive. Considered in this light the whole is plain, and does not in the least reflect either on the divinity of Christ, or the intelligence of angels. And were we even to take it as it stands, and say that the angels do not know *when* the final judgment will occur, this would only be affirming that they have no knowledge of futurity, i. e., that they are not *prescient*. But this does not affect their acquaintance with the *past*, nor the information they may be gaining at *present*: it only makes them less than God; for he alone can see into the remote ages of futurity.

Thus the principal places in the Bible, where the doctrine of angelic knowledge is mentioned, have been examined and illustrated; and it remains to add a few reflections for our own personal benefit.

1. We should feel and express the sincerest gratitude to God for remembering *man* in his low estate, while he passed by, and left unredeemed, fallen angels, who were originally of a higher intellectual grade than Adam and his posterity. O the depth of the riches both of the *wisdom* and *love* of God! The seed of Abraham was more compassionately regarded by infinite Benevolence, though of an humbler order, than the wretched spirits of darkness who once had such refined natures, and such powerful minds!

"Shout, earth and heaven, this sum of good to *man*!"

2. We should receive great encouragement in treading the path of literature, science, and religion, from the progressive improvement of celestial beings. We have minds of the *same nature*, though not of the same *order*. Yet we may *grow* in grace and in the *knowledge* of Jesus Christ. From the alphabet of a language we may proceed to the acquisition of its richest treasures. From the first principles of science we may rise to all its profound mysteries. And from the elements of religion we may ascend to its height, fathom its depth, and explain its length and its breadth, until we shall be lost in the shoreless, bottomless ocean of *redemption*, and God shall be all in all!

H.

For the Methodist Magazine and Quarterly Review.

A PLEA FOR SABBATH SCHOOLS.

Delivered in Binghamton, New-York, October 6, 1839.

BY J. CROSS, OF THE ONEIDA CONFERENCE.

SABBATH schools have been appropriately denominated "nurseries of piety." They are important auxiliaries of the cause of Christ, and incalculable are the benefits which they confer upon a community. They have been "weighed in the balance," and are not "found want-

ing." They have passed the ordeal of persecution, and come forth as gold from the furnace; and under the auspices of Christian philanthropy, the labors of sanctified talent, and the blessing of almighty God, we now behold them increasing in interest and moral power, achieving wonders for the rising generation, and gradually preparing the way for the universal triumphs of the cross.

Nevertheless, by many among us, this precious institution is greatly undervalued, and criminally neglected. Now we deem it quite sufficient that aught so excellent should have to encounter the opposition of the infidel, without being obliged to languish from the supineness of professed Christians; and though the subject seems to require a more eloquent tongue, we cheerfully attempt the vindication of its claims upon the zeal and liberality of the church.

That we may see *the importance and utility of early religious instruction*, let us view the child both as an *intellectual* and as a *moral* being; and show *the power of divine truth*, both to *improve the mind* and to *renovate the heart*.

In consequence of man's dereliction from his pristine rectitude, his intellect is disordered, and all his mental and moral faculties are perverted. His mind is involved in midnight darkness, and his soul is bewildered in its alienation from God. Though we sometimes behold traces of the original magnificence of his nature, these manifestations are like the sun in an eclipse, or when seen through the convolving clouds of the storm. The ethereal denizen seems absorbed in its frame-work of flesh, and utterly unable to disengage itself from its earthly incumbrances. In poor lapsed humanity, under all its forms, and classes, and situations; its various modes of happiness, and countless sources of misery; you have a nature, entire and unimpaired in its essential properties, with its noble faculties deranged, and disorganized, and ruined. In the very lowest style of man, in the African and the Indian, you have a nature capable of improvement, capable of science and religion, capable of contemplating the divine perfections, and enjoying the divine communion, and formed for immortality; but a nature deeply disordered, ignorant of its own powers, reckless of its own destinies, and lost in the wide wanderings of error.

Whereunto shall I liken it? Fancy to yourselves an existence surrounded by *objects* of sensation, but destitute of *capacity* for sensation; a being whom the light of every morning invites to joy and praise, but he beholds not its beauty; and the sound of every melody comes to delight and charm, but he hears not its chorus; and the fragrance of every flower offers to regale, but he is insensible to its odor; and the teeming fruits of every clime, pouring themselves forth at his feet, strive to gratify, but he can neither appreciate nor enjoy their bounty. Fancy to yourselves such an impersonation of stupidity and wretchedness, and you have something analogous to the state of degraded, torpid, human nature; a nature surrounded with all that is adapted to draw forth its noblest faculties—the works of God, the footsteps of divinity, the revelations of almighty goodness, the immunities and blessings of the great salvation—but destitute of eyes to see, and ears to hear, and heart to feel: a chaos of darkness; a void and formless mass of commingled evils;—

“A beam ethereal, sullied, and absorbed;”

a being made for the most splendid achievements, bound down by utter imbecility; a creature conscious of immortality, and apparently capable of soaring into companionship with angels, groping and groveling with the insects of an hour.

Nay, worse: there is in the degraded human intellect, unredeemed by divine truth, and uninfluenced by divine grace, not only an entire incapacity for its legitimate exercise, but there is that which incessantly propels to scenes of mischief and of misery. The ignorance and perverseness of man are laid deeply in a lively and vigorous constitution; and if he moves not on in the path of wisdom and piety he progresses with fearful rapidity in the way of error and sin. Unaided and unenlightened by the Spirit of God, he necessarily goes astray; directly, heedlessly astray, from his youth. And hence the great value of early religious instruction. What so well calculated to preserve from perilous mistakes, to give strength and energy to the prostrate intellect, and disperse the dreadful cloud which darkens over the soul? It is universally acknowledged by those who are capable of judging, and it is borne out by facts which are familiar to all, that a knowledge of the word of God early imparted, and the principles of true religion permanently infixed, are most admirably adapted to counteract the evils of ignorance, and correct its disorganizing and desolating consequences. "The testimony of the Lord is sure, making wise the simple." The sublimity of the topics of which it treats, the nobleness of the mysteries which it unfolds, the illumination which it casts on points most interesting to immortal beings, and every thing else in the *matter* and the *manner* of its developments, combine to render it a mighty engine for uplifting the spirit of man from the deepest degradation of its powers; and consequently, we find that its attentive perusal, and the application of its truths to the understanding, and the conscience, and the heart, invariably give nerve and tone to the intellect of *weak* capacity; and to that of *ordinary* or *superior* strength, a more extensive range, and a more vigorous action.

There is nothing so likely to expand and strengthen the mind as bringing it frequently into contact with *stupendous truths*; and where do you find such truths, if not in the oracles of God? How insignificant in the comparison are the loftiest things that philosophy ever uttered, or poetry ever sung! The Biblical student moves through scenes peopled with the majesties of the Eternal. His reason travels over unmeasured space, and toils to explore illimitable regions; but after all its lofty journeyings finds infinity still challenging its flight. And who will say that *such* a study shall not impart to the mental powers of the learner a portion of its own grandeur? And who does not see that the mind must necessarily come forth from amid the transcendent wonders of revelation, vastly elevated and enlarged? Instances are not wanting to show that this volume has *refined*, even where it has not *saved*; has enlightened the mind, even where it has not purified the heart. But let the student ask wisdom from above to direct his inquiries, and let the Holy Spirit make an effectual application of the things learned; and there will be a surprising change in the *intellect*, a *mental* as well as a *moral* conversion. The soul will shake off its torpor, and come forth from its dungeon into the region

of thought, and feeling, and exertion ; and you will be ready to acknowledge with the psalmist, "The entrance of thy words giveth light ; yea, it giveth understanding to the simple."

We do not mean that spiritual renovation communicates any of those stores of knowledge which are acquired only by patient and persevering study ; nor that it produces genius and talent, or begets any new faculty in the mind ; but that it rectifies and strengthens the mental vision, wakes up and brings into action energies that lie dormant, and elevates man in the great scale of rational being, by making him a more thinking, more inquiring, more discriminating creature. Moreover, the evil passions, which formerly exercised an injurious influence over the judgment, are now subdued ; and the stern embargo which the heart laid on the intellect is removed. There is no new power imparted, no superior measure of information ; but what was previously possessed is allowed a full development, and an unfettered exercise. It is striking to observe how the contracted, rigid soul, under the influence of renewing grace, seems to soften, and expand, and quiver with life ; struggling strenuously to effect its freedom from the wretched contortions in which it has so long been fixed, as by the impression of some infernal spell. We have known cases, and they are not of rare occurrence, in which a mental weakness, bordering almost on imbecility, has been, immediately upon conversion, succeeded by no inconsiderable strength and vigor of intellect. Religion has roused the giant from his slumber. The mind that lay inactive and in ruins seems to have been quickened and created anew. The individual who was formerly obtuse and unintelligent, now exhibits an astonishing quickness and animation of thought, and a surprising store of valuable knowledge. Yea, "the grace of God that bringeth salvation" has fallen, like the kindly influence of a summer's sun, even upon a *child*, ripening into the richness of autumn the *intellectual powers*, while the *countenance* has scarcely passed its spring of rosy loveliness. O, it is an enchanting phenomenon—the precious plant which has so long drooped and withered under the chilling atmosphere of ignorance, and been so frequently blasted by the fierce sirocco of malignant passions, springing forth at once in the maturity of its strength and beauty ! and the infidel observer himself must forfeit all claim to the title of *rational*, if he refuse to admire ; though he may travel round the whole circle of his philosophy in vain to find any adequate cause, besides the influence of revealed truth, and the agency of an almighty Spirit !

Thus, Christian instruction manifestly possesses a power, such as is furnished by no other means, to waken the slumbering energies of man, and raise him to a nobler capacity for mental exertions. Through its mighty instrumentality we have seen whole nations, in the course of a single generation, shake themselves from the pollutions and degradations of idolatry ; emerging, as by the power of enchantment, from the greatest ignorance, and the most debasing customs, to the dignity of civilization and self-government, and a lofty degree of intelligence and virtue. And even in enlightened communities it has acted on the public mind like a lever, lifting it from a state of depression in which seas of superstition had rolled over it for centuries, to a mental and moral elevation truly sublime, and blooming with the beauties of wisdom and piety. Our *Sunday school* method of instruction, especially,

has this invaluable advantage—it accommodates itself to the mind in that period when it is most susceptible of impression. As the roots of the oak strike deeper with age, and every fibre becomes firmer and more inflexible; so continuance in ignorance and vice darkens more fully the intellect, and increasingly hardens the heart; and there is consequently produced in the soul a sterner inveteracy of evil, which will be subdued with proportionally greater difficulty at each successive period of life. It is, therefore, of vast consequence to plant in the mind, as early as possible, the seeds of truth, the elements of virtue, the principles of pure religion. These alone can overturn and effectually destroy the dominion of error.

And, hence, you see the importance and utility of the excellent institution for which we plead, as affording a favorable opportunity for the early development and cultivation of mind, and exerting a salutary influence on the intellectual improvement of pupils. Sunday school instruction is pre-eminently *religious* instruction; and numerous instances might be adduced, in which children with this alone have advanced much more rapidly, in all the departments of useful knowledge, than others, who, with an equal share of native intellect, have enjoyed the advantage of a daily school. In a word, the influence of sabbath schools, in expanding and strengthening the mental apparatus of the young, and refining and elevating every faculty of their souls, has been extensively realized on both sides of the Atlantic; and facts have fully demonstrated that the real greatness and permanent prosperity of a nation depend far less upon the excellence of her civil code, (abstractly considered,) and the amount of literature laid up in her libraries, and mouldering in her museums, than on the number of minds brought under the purifying and ennobling influence of divine revelation.

Now, under a free government, such as ours, a sound discriminating mind, as well as a considerable fund of information, must be, to every individual, a thing of primary importance. A community is to be governed either by knowledge or by power. Government by power is despotism, and leaves no room for the exercise of private judgment. The people of these United States neither acknowledge the dominion of the sword, nor bow to the arbitrary enactments of royalty. All are permitted, all are required, to think and to judge for themselves. Therefore, the quantum of intelligence possessed by our population, and the strength of intellect they are capable of putting forth, are matters of incalculable consequence. For, since each individual constitutes a part of the great whole, he who elevates his own character elevates the community around him; and by giving a right direction to public opinion contributes largely to the general weal.

Moreover, in this age of improvement and innovation, the mind of a great people will not be content to remain stationary. The march of American intellect is onward. There is a general demand for free discussion, for rational investigation. First principles are preferred before established institutions. Every man is inquiring, not what exists, nor what is most ancient, but what is right and expedient, and likely to promote the good of society. Hence, those who are giving our youth a sound judgment, and rules for its proper exercise, are conferring a public benefit upon their country. By dealing with its

present boyhood, they are forming its future manhood to a giant strength. They are rearing the slender shoots of infancy to become pillars of the republic, when their fathers shall have mingled with the dust. The most tattered lad that runs your streets may be made more valuable to another generation than the gorgeous inhabitant of a palace; and by training that lad in wisdom's ways, you present the community with that which, in wisdom's estimation, is infinitely more precious than millions of gold and silver.

But the cause of *Christianity* among us, no less than the interests of civil government, pleads eloquently for the importance of improving the youthful intellect by the communication of Scriptural knowledge. This is an age of unrivalled activity. Zealous efforts are on foot for the extension of the kingdom of Christ; and the difficulties and dangers associated with the enterprise require the action of minds well disciplined and mighty. In some instances, the ancient land-marks are lost, and the confessions and folios of olden times no longer exert their former influence; and our children ought, manifestly, to be taught to discriminate closely, and reason acutely, and judge correctly, in matters of religion. And it must be confessed, that there is much of the enthusiastic and the visionary in most of the benevolent and religious proceedings of the present day, and it is supported by various learning and eloquence; and the rising generation should be thoroughly trained in those truths and principles which are well calculated, by their influence upon the intellect, to counteract the evil. Finally, infidelity is boldly assailing our most venerable and most valuable institutions, and threatening the temporal and eternal ruin of unguarded thousands of the young; and if you would effectually check its desolating progress, and save your children from the destroyer, you must furnish them with that adamantine panoply which alone can protect them in the day of battle. Divine truth is a shield invulnerable to sophistry. A few smooth stones from the brook of inspiration will make the shepherd boy a conqueror, triumphing on the neck of the fallen Philistine. A lecturer having attempted, without success, the propagation of Deism in Manchester, declared to his friend, that he "could do nothing there on account of those *accursed Sunday schools*." While other useful institutions aim their blows at the *branches*, the sabbath school lays the axe at the *root* of this execrable upas. Let this excellent institution be sustained; and Paine, and Voltaire, with their modern allies, Taylor, Owen, Kneeland, and Wright, may conspire in vain to crush our holy religion. As well might they attempt to extinguish the stars. This is the trump of retribution to the entire fraternity, which shall soon fade away before the thunder of its power!

These are among the many ways in which religious instruction given to the young, by enlarging the sphere of their knowledge, and improving their intellectual capacities, benefits both the individual and the community. Connected with this subject, we may mention one encouraging principle: *Knowledge is communicative*. The enlightened mind is a lamp on a conspicuous place; "a city set upon a hill," which "cannot be hid." Through the means employed for the mental and moral illumination of the young, there is a vast mass of intelligence in our own country, and in other portions of the Christian world; and

error and superstition are disappearing, like morning mists before the rising sun ; and we have good grounds for hoping that the light will continue to increase and spread, till it "shall fill the earth as the waters cover the sea."

Thus far we have considered *the importance and utility of sabbath schools* in reference only to the *intellectual* benefits which they confer. It remains for us to contemplate their *moral and religious* advantages.

In our present fallen state there is not only a disorder of the human mind, there is also a depravity of the human heart ; and that depravity is not a mere accident of our nature, but an innate and universal evil. Every child is born into the world an alien from God ; and as he advances in years, we see the increasing development of his alienation. His powers are entirely averted from good, and determined to evil ; and the animal nature predominates over the intellectual and the moral. Instead of finding his native element in spiritual employments and the communion of his God, he lies groveling beneath the dominion of passion, and weltering in sensuality and sin. He feels no holy affections ; he indulges no heavenward aspirations. "The poison of asps is under his lips, and his mouth is full of cursing and bitterness." "There is no fear of God before his eyes." He "hath pleasure in unrighteousness." Sin is his element. He presses the viper to his bosom, practically exclaiming,—

"Evil, be thou my good!"

We do not wish—for it is unnecessary—to assume that every principle of evil actually appears in the conduct and habits of each individual ; yet we must maintain, that, however calm, and placid, and beautiful the exterior in the case of children, and however cheerful and engaging the politeness and courtesy of maturer years, there lies unfolded in the heart the seed of every sin, which, if not stifled by divine Providence, or eradicated by divine grace, will sooner or later shoot up into a fearful harvest of iniquity. We will not admit the favorite theory of some modern writers, that human nature is raised, in many instances, to a great elevation of virtue, independently of the interposition of Heaven. The Scriptures sufficiently warrant the assertion, that man, in his natural estate, viewed abstractly from the blessings of the gospel, and the illuminations of the Holy Spirit, is entirely fallen ; and that he owes all his mental dignity and moral excellence to the controlling and correcting hand of God. Each individual is the world in miniature ; and the germ of all the evils which afflict the dwellers on this planet lies hidden in every human heart ; and could you reduce the world's teeming population to a single man, and were that man permitted to repeople the earth from his own nature as at the first, he would impress his dark image of deformity upon each separate unit of his numerous progeny, and a moral corruption would again overspread the face of the globe, coextensive with the diffusion of the race.

Nor is the depravity of the human heart, as some have supposed, a mere *negative* evil, a mere loss of the divine resemblance. There exists within, an active, powerful propensity to sin, which cannot be controlled by mere tuition or resolution. It swells the youth with passion, and propels him to the practice of various immoralities ;

swaying its iron sceptre in the soul, in spite of all the advice of friends, and all his own good purposes and promises. It requires for its correction the application of divine truth by the Holy Ghost ; and by this alone can it be met and mastered. And this power of evil is the more inveterate because it is *within*. Were it some external enemy, some foreign influence, we might guard ourselves against it ; but the "strong man armed" holds his residence in the human breast, and keeps possession of his palace till "there cometh a mightier than he."

And hence, again, we discover the great value of early religious instruction. "The law of the Lord is perfect, converting the soul." This alone can eject the indwelling foe. This alone can check the sinner's eccentric career of error, and folly, and crime. This alone can remove the briers and thorns of vicious principle, and plant the "rose of Sharon" in their stead. Impress upon the youthful mind the spirituality and extent of the law of God ; the divinity, the excellence, and the obligations of Christianity ; the endless duration and inconceivable preciousness of the soul ; and it is at least probable that the impression will arrest the growth of vice, and disarm temptation of its power. Faithfully and affectionately urge upon the attention of your children the fundamental doctrines and precepts of the gospel ; teach them the lapsed condition of humanity ; show them the importance of pardon and purification ; point them to the "all atoning blood," and the agency of its application ; convince them of the necessity of "repentance toward God, and faith in our Lord Jesus Christ ;" and it is reasonably to be hoped that these lessons, divinely enforced, will make them wise unto salvation. And why should not their attention be directed to religion as soon as they are capable of reflection ? And why should they not be conducted to the throne of grace as soon as they are capable of prayer ? Is there any good reason why the work of religious instruction should be deferred ? We know of no reason whatever : and if you would thoroughly meet the exigences of the case, and satisfy the moral wants of society, you must descend to the cradle ; and you must take the tender mind in its earliest developments of thought ; and you must lead it, while the obstacles are not yet insurmountable, to the fountain of wisdom and of grace.

We have already remarked, that, in fallen humanity, the *sensual* feelings generally predominate over the *intellectual* and the *moral* ; and if this is true, (and who will doubt its truth ?) it must be of great importance to curb and correct the headlong course of passion, and elevate man as a thinking and immortal being. The evil of which we now speak is obvious to all. Man is far more a creature of feeling than of reflection ; commonly follows the promptings of passion, rather than the deductions of reason ; and in every age has left impressed upon the world countless marks of his folly and wickedness, but few of his wisdom and goodness. Those who subsist chiefly by pandering to the taste of society are aware of this fact ; and they know how to turn it to their advantage ; by genius and industry, in their respective employments and professions, striving to accommodate themselves to the frailties and follies of their fellow creatures. This preponderance of the animal nature over the intellectual and the moral is one of the greatest weaknesses of our fallen species, and one of the most prolific sources of misfortune and of misery. Just so far as men

are agitated, and influenced, and impelled by the power of passion; just so far as sinful appetites carry it over reason and conscience, and become the law of society; just in that proportion the dignity of society is prostrated, and the interests of society are periled. It matters not what the phrensy may be; it may be a passion for wealth, or a passion for grandeur, or a passion for luxury, or a passion for vain amusements, or a passion for light and trifling reading; the consequences are the same; the moral sense becomes entirely blunted, holy affections are stifled in the germ, and the heart is rendered proof against the power of the gospel of Christ. Yet your children are born into such a state of society. Men are mostly governed by their feelings, and these are sadly depraved. "Their eyes are blinded by the god of this world." "A deceived heart hath turned them aside." "Darkness is put for light, and light for darkness; evil is called good, and good evil." Yes, your children are born into *such* a state of society, and it belongs to you to give them the corrective. It belongs to you to place a Book in their hands, to communicate truths and principles to their minds, which shall effectually repress the ebullitions of unhallowed passion, and bring their fractious rebel nature under salutary discipline. In this important work, *Sunday schools* afford an excellent auxiliary. They aid the labors of pious parents in impressing religious truth upon their children; and enforce, with great power and success, the lessons taught at home. We do not mean that they *supersede* parental instruction and parental solicitude. This is by no means the case. On the contrary, they increase the obligations of Christians to watch over the spiritual interests of their children. But they at the same time afford assistance and co-operation. They give the father's fireside teachings a greater weight of influence, and remove many of the most formidable obstacles to his success. They fill the soul with salutary ideas of divine things: and furnish it with spiritual employments, and spiritual pleasures, before it is preoccupied and hardened by the depravities of the world.

In confirmation of these assertions must I appeal to facts? With corroborative facts you are all familiar. Some of you need not go beyond the circle of your own families to find them. Without the benefits of this excellent institution, how many of your children—your efforts to the contrary notwithstanding—would be treading the paths of profligacy! But now, instead of profaning a divine institution, they are learning to "remember the sabbath day to keep it holy." Now, instead of wandering idly about wherever inclination might lead them, they are sitting at wisdom's doors, listening to truths "whereby they may be saved." Now, instead of mingling with the sensualist and the blasphemer, and shocking your ears with words of obscenity and execration, every sabbath morning finds them with the "children in the temple, singing hosannahs to the Son of David." The recorder of the city of London stated lately in a public meeting, that, of two thousand children educated in Sunday schools, only seven, who had been in them more than fourteen days, were ever brought before him for crime; and that too among a class of people peculiarly degraded. On examination, it has been ascertained, that the great mass of the criminals in our prisons and penitentiaries were never intimately acquainted with the Holy Scriptures, and a vast majority had no reli-

gious education whatever in their youth. The notorious Gibbs remarked on the gallows:—"Sunday schools came twenty years too late for me; could I have enjoyed their instruction when young, never should I have come to this."

If you would preserve your children from the moral virus of infidelity, and the contaminations of vice, you must early imbue their minds with the teachings of the blessed Bible. "That the soul be without knowledge is not good;" and all other knowledge is vain, without the knowledge of God. "Madam," said the celebrated Jeremy Taylor to a lady who neglected the education of her son, "madam, if *you* do not put something into your boy's head, be assured that *Satan* will." Where the seeds of truth are not sown in early life, the enemy will be likely to scatter the tares of skepticism. It is easier to keep the ground free from noxious plants at first than to subdue them after they are once rooted in the soil. Very consistently did the unbeliever object to sending his children to the Sunday school, "because," said he, "they learn things there which they never forget."

"The odors of the wine, that first shall stain
The virgin vessel, it shall long retain."

"Train up a child in the way he should go, and when he is old he will not depart from it." Convince him that Christianity is divinely true; and it will be an *anomaly* if his faith should ever be shaken by the eloquence of error. Impress his susceptible mind with the fear of God; and it must be a miracle of craftiness that shall seduce him into rebellion against his Maker.

The influence of divine truth upon the young may not immediately appear in their conversion to God. "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, till he receive the early and the latter rain." The present is the seed time, and we must wait, and watch, and pray for the coming in of the harvest. The principles of virtue which you have planted in the soul may remain concealed for years, and you may be tempted to think you have "spent your strength for naught and in vain;" but these precious germs are imperishable, and may awake in the future associations of life, and produce "some thirty-fold, and some sixty, and some a hundred." When the Catholic priest threw the little girl's Testament into the fire, she said to her weeping mother, "Never mind, ma; I've got the first nine chapters of Matthew by heart; they can't burn *them*." Knowledge is indestructible. What is once learned is never lost from the mind. The soul's past thoughts, feelings, impressions, and operations, become its inalienable property. They are written on an imperishable tablet, and no power can efface the record. Though some parts of our early experience may not be at all times in distinct remembrance, and though much of the information we have once acquired may be apparently forgotten, yet the mind possesses in itself laws, which, when brought into action, will completely restore the infinite variety of its former phenomena. They are not dead, but sleep; and the most trifling circumstance may serve to call up any of them from their grave of forgetfulness. Therefore, we have no small encouragement to hope, that the seed sown in the sabbath school,

though it lie unproductive for a season, will ultimately germinate, and bear its "fruit unto holiness."

Was the remark of the venerable Wesley, more than half a century since, prophetic? "I find Sunday schools," says he, "springing up wherever I go; perhaps God may have a greater end in them than we are aware of; who knows but they may yet become nurseries for Christians?" The beautiful conjecture has been more than realized. To this simple instrumentality most of our younger members and ministers are indebted for a large portion of their religious character and influence. It was their early instruction in the things of God which laid the firm foundation for their subsequent piety and usefulness. On this point I might appeal to my brethren before me. How many of *you* received your first salutary religious impressions in the sabbath school? Never will your *speaker* forget the early meltings of his heart under the instructions of this primary department of the school of Christ! A few years ago might be seen in the Sunday school those who are now preaching the gospel in Africa and India, and Oregon and South America. It is said that nineteen out of twenty of the British foreign missionaries were sabbath school scholars. A certain small town in the western part of England has sent out into heathen lands ten laborers for God; and they were all formerly connected, either as teachers or as learners, with this blessed institution. Hence arose the celebrated Morrison, the apostle of China. In a word, from this source have originated most of the brightest living ornaments of our holy religion, and scores of successful reapers in the great spiritual harvest; and "when the Lord writeth up the people, it shall be said" of many an individual in the multitude of the saved, "This man was born there."

But some children are so unfortunate as to have *unconverted parents*, who, feeling *themselves* no interest in the things of God, take no pains to give their *families* a religious education; and thus, by the guilty neglect of those who ought to be most solicitous to guide their inexperienced feet into the paths of piety, they are left to walk in the way of their hearts, a "way that leadeth to destruction." These little wanderers—in many cases already inducted into the practice of vice—the sabbath school often plucks from the fangs of the destroyer, and turns their steps to the testimonies of the Lord; and then, through their children thus converted from the error of their way, *those parents themselves* are sometimes brought under the influence of divine truth, and "turned from darkness to light, and from the power of Satan unto God." I care not whether the dew descends from the sky, or rises from the earth, if it only comes, and comes in sufficient copiousness. It is the natural and prescribed order for the *parent* to instruct the *child*; but God often smiles upon the labor of his little ones when this order is reversed, and the *child* becomes the teacher of the *parent*. Frequently have the juvenile preachers returned from their Sunday classes with a sermon for their impenitent friends; and hoary age has learned wisdom from instructed infancy, and the confirmed obduracy of threescore years has yielded to the influence of the gospel. What can be more persuasive to a profligate father than the godly admonitions of his son? or more melting to a thoughtless mother than the simple appeals of her daughter? A child, whose parents ne-

glected family worship, having learned in the sabbath school the importance and obligation of the duty, said to his father, "Pa, my teacher says every body ought to pray; why dont *you* pray?" It was "a word spoken in season;" and from *such* a tongue, it was "like apples of gold in pictures of silver." The father was silent; but his house that day became a "house of prayer." Instances like the above are of frequent occurrence, producing piety in the most careless and wicked households. And the blessed effects are not always confined to families. They have sometimes extended throughout whole districts or villages, and great revivals of religion have resulted, and rude and immoral neighborhoods have assumed an orderly aspect, and community has been astonished at the mighty renovation effected through so humble an instrumentality.

It would be interesting to trace this *religious* influence of sabbath schools in its *remoter* benefits—its benefits to the country at large. Nations are composed of individuals, and by purifying the component parts, you purify the mass. Instructed in the knowledge of God, your children will go forth into the world, bearing with them truths and principles which tend to form their characters and regulate their lives; and from the Sunday school room you may follow them into respectable connections, and important offices of trust; witnessing at every step a practical demonstration of the power of early religious instruction in elevating the tone of public feeling, and purifying the morals of society, and promoting your municipal, and literary, and Christian institutions. "I am fully of the opinion," says Chief Justice Marshall, "that virtue and intelligence form the basis of our independence, and the conservative principles of our individual and national happiness; nor can any man be more firmly persuaded that Sunday schools are devoted to the protection of both." Religion is the "chief corner stone" in the foundation of a great and prosperous people. Without this, however excellent and fair our political structure, and however richly decorated by the hand of science and of art, we build upon the sand, we rear a Babel destined to fall, and bury future generations in its ruins. What else lacked the renowned nations of antiquity? They had taste, and genius, and eloquence, and in the fine arts they were the models of modern communities; but their institutions were without perpetuity, because they were not founded upon true religion; and the fabric of their grandeur crumbled into dust because it was not combined with the imperishable principles of virtue. Give your population the knowledge of God; give them divine truth to enlighten, and divine precepts to direct them; give them moral maxims applicable to the various duties and relations of civil and social life; and you impart to your valuable institutions a permanency which shall remain unaffected amid the convulsions of empires, and a glory which shall constantly brighten with the lapse of time.

"Now of the things which we have spoken this is the sum:" *The institution under consideration is one of the most important auxiliaries of the church. And the inference is: That no benevolent or religious enterprise of the present day has stronger claims upon the zeal and the liberality of Christians.*

Our various means for disseminating Christian knowledge are mutually dependent; and *this* is the first and foremost of the train.

The others proceed from it, just as so many streams from the same fountain, or so many native branches from the same prolific root. Its influence extends to all our philanthropic operations, like the power that impels a complicated piece of machinery. This is the main spring of our active Christianity; the great wheel that perpetuates the revolutions of all our moral enginery; the warm heart whence vitality and vigor circulate to the extremities of the frame. Hence sabbath schools manifestly hold a conspicuous place among the various instrumentalities employed for the conversion of the world. Dr. Smith, an avowed infidel, when they were in their comparative infancy, frankly and ingenuously remarked, that no plan had promised to effect a thorough change of manners and morals with equal ease since the days of the apostles. The good which they are capable of effecting is indeed incalculable. They have power to emancipate imprisoned intellects, and dissolve petrified hearts. They are "fountains of living water." They are Bethesdas "for the healing of the nations." They are "rivers the streams whereof make glad the city of God." They are so many moral levers, by which Heaven is taking a purchase on our sunken world; so many golden chains, binding it fast to the everlasting throne. They are "the power of God unto salvation;" and myriads shall yet lift up their hallelujahs in heaven, who, but for their benefits, might have mingled their lamentations with the lost. Ten years hence their influence shall be felt and appreciated by thousands, who, to this day, have never heard the gospel; and when any demonstration from the chair of philosophy shall fail, then shall multiply their miracles of grace and truth, to the confusion of gainsayers, and the admiration of the world.

But what shall be done to promote the interests and the efficiency of this invaluable institution? Here I feel the need of help from above; not that I have no measures to suggest, nor that I suspect the inadequacy of those measures; but because I know not how to urge their claims on your adoption with sufficient energy. "Help, Lord, for vain is the help of man!"

First: *ministers of the gospel must take the lead.* This is an important part of their appropriate work. The children of our congregations will soon grow up to manhood; and by taking care of the lambs, the shepherd promotes the prosperity of the flock. Nor let any minister of Christ think a due regard to the spiritual welfare of the rising generation beneath the dignity of his sacred office, or incompatible with his reputation as a learned and eloquent divine. The wisest man that ever lived instructed the young from the throne of Israel. He who spake as man never spake—the orator of Tabor and Olivet—suffered the little children to come unto him, took them in his arms, and blessed them. Our own sainted Summerfield, when stationed in New-York, was in the habit of preaching once a month exclusively to the children of his charge, impressing divine truth upon their susceptible minds with a success equalled only by the sweetness of his eloquence. "The most gifted among us," says Dr. Channing, "cannot find a worthier field of labor than the Sunday school; whoever, in the humblest sphere, imparts God's truth to one human spirit, participates in the glory of the greatest and best men that ever lived: he labors on an immortal nature: he is laying the foundation of im-

perishable excellence and felicity: his work shall outlive empires and stars!"

Again: *here we find an appropriate sphere of usefulness for youthful piety and intelligence.* We speak of the *young* especially, because they ordinarily have time to devote to this object, and are generally free from most of those worldly solicitudes and perplexities which so often embarrass the efforts of their older brethren. But we confine not the duty exclusively to them. Here is work enough for all to do, and room enough for all to work. The institution is too important to be abandoned or neglected; and in the name of Christ we urge our appeal for help. We invite you not to the cultivation of an unproductive soil, which shall repay your toil with thorns, your sweat with dust. The great Master of the vineyard shall own your efforts; and though the work may be slow in its progress, it shall be glorious in its results. Sabbath school teachers are like vine-dressers, intrusted with the culture of the tender shoot, preparing it to bring forth its fruit in its season, and waiting patiently for their reward in ripe clusters on the young branches they have nourished. Over the ministers of the gospel they have a decided advantage. *He* has to deal with minds darkened by prejudice, and "consciences seared with a hot iron;" and the argument that works conviction, and the appeal that causes compunction *there*, must be irresistible as the whirlwinds and the lightnings of heaven. With *them* the case is vastly different. "The lines have fallen to them in pleasant places, and they have a goodly heritage." Their instructions are directed to hearts not inflated with pride, nor prepossessed with a love of the world, nor abandoned by long continued habits of impenitence and unbelief. The ground is already prepared to receive the precious grain; let them scatter it with a diligent hand! The clay is already susceptible of the designed impression; let them stamp it with its Maker's image! Their "labor is not in vain in the Lord;" let them not be "weary in well-doing," nor abandon their work in despair! Yet, had they no higher dependence than themselves, well might they anticipate a failure; but "it is God that giveth the increase," and, therefore, their "expectation shall not be cut off."

And is not theirs an *honorable* employment? Who so much resembles that divine Shepherd who "taketh the lambs in his arms, and carrieth them in his bosom?" I would rather be a sabbath school teacher, with my five little boys around me, than an Alexander or a Xerxes, with steel-clad millions at my heels! I would rather have one youthful soul bound as a gem in the "crown of my rejoicing," than wear all the laurels ever gathered on the field of slaughter, and all the palms that philosophy and eloquence ever won their votaries! What are the glories of royalty? what the magnificence of empire—the accumulated wealth of the world—compared with the happiness of him "who converteth a sinner from the error of his ways, and saveth a soul from death?" *His* honors are written on the glorified human spirit—his name on the archives of heaven; and when all earthly grandeur shall have passed away like the shadow of a summer cloud, he "shall shine as the brightness of the firmament, and as the stars for ever and ever." The faithful teacher builds for himself a monument that shall stand unmoved amid dissolving worlds: beauty and

wit shall die, human wisdom shall vanish away, and all the pomp and pageantry of courts and kingdoms be soon forgotten; but knowledge, and virtue, and piety, which *he* labors to promote, shall still remain, unchanged and unchangeable, as the fountain whence they emanate, and the soul where they reside!

Come forward, then, my youthful fellow Christians! We appeal to *you*, "because ye are strong." Here is an important battle for you to fight; come and set up your banner in the name of the Lord. We have a mighty moral engine, playing upon the hoary ramparts of error, and the castellated walls of vice; and it devolves on you, and you possess peculiar facilities to keep that engine in motion. Come forward in the strength of Jehovah. "The weapons of your warfare are not carnal, but mighty." The sword which you wield is "the sword of the Spirit;" and the Spirit that made it, and gave it its polish and its point, shall crown every stroke with victory. It is in *your* power to dislodge the enemy from his strongest hold. It is in your power to demolish the proudest Babel of this world's idolatry. It is in your power to bind the great dragon in the bottomless pit a thousand years. "Go up, for the Lord hath delivered him into your hand!"

Finally: *parents and guardians! who should feel more interested in the cause of sabbath schools than you?* Your offspring are in an evil world, ready to receive any bias that carnal inclinations, Satanic influence, or wicked example may give them. The choice they now make, and the habits they now form, will be likely to affect unalterably their character and their doom. Childhood is emphatically the seed time of life; few are converted in manhood who have not received an early religious education; and if you suffer your sons to grow up in profligacy, and your daughters in ignorance, there is a fearful probability that they will die in their sins. You are to train them up "in the nurture and admonition of the Lord." You are to teach them to distinguish truth from error, and good from evil. You are to communicate to them the gospel of their salvation. You are to show them the path of life. It is a divine command—a duty imperative and absolute; and terrible will be the retribution visited upon the guilty neglecter!

O ye Christian parents! "Our mouth is open unto you, our heart is enlarged." I scarcely know what argument to employ—what inducement to offer. They are so numerous, that my limited time will not allow me to urge them all; and each is so weighty that I am embarrassed in my selection. Would you make your children rich? Give them lofty religious principles, and you give them more than thrones; imbue their hearts with holy affections, and you enrich them more than by laying worlds at their feet! Would you see them at once good and great, amiable and honorable? Give them the knowledge of God and his salvation; give them that learning which will effectually qualify them for every good work; give them

"Philosophy baptized
In the pure fountain of eternal love!"

Your efforts may seem unavailing; but be ye not disheartened; "in due time ye shall reap, if ye faint not." What though the winter be

dreary and long? It shall not last for ever; and under the genial influence of vernal sun and vernal shower, the quickened and expanding germ shall spring up into a precious harvest. You may not witness the result while you remain in the flesh; but He who loves the little children shall treasure up the memory of your deeds; and when you shall have gone to your graves, the seed you sowed in tears shall yield abundantly the fruits of righteousness. "God is not unrighteous to forget your labor of love," and "ye shall not lose your reward." The struggle may be hard, but the triumph is certain. However unequal the contest, Jehovah "shall bring forth judgment unto victory."

"Yours is the duty—the event is God's."

Suppose that, through your efforts, only one child should be converted, would not that a thousand times repay you for years of anxiety and exertion? But that child may become a minister of the gospel, and lead hundreds to the foot of the cross; and long after the place of your repose in the dust shall have been forgotten, and your very name shall have passed from the memory of the living, your happy spirit, bending from the battlements of the everlasting city, may witness the fruits of your zeal in the salvation of thousands now unborn. "Go ye, therefore, into the vineyard;" "work while it is day," and let the hope of gathering animate you to the toils of tillage!

But there are other arguments. (O that I could speak with a power that should thrill, and a pathos that should melt you!) Have you hitherto regarded the years of youth as a train of fleeting, perishing moments, involving no importance in relation to your children—no responsibility in reference to yourselves? Look into the oracles of God—look into the world of spirits; and you will see the passing hour of infancy assuming the dignity of a commencing eternity. That little boy has begun an endless being; that little girl is setting out on an interminable voyage: father, mother, have you no solicitude about them—no anxiety to give a proper direction to the incipient windings of a stream that is to bear them on for ever? O, hard must be the heart of that parent who does not feel for his immortal offspring! Could you behold your child borne along by the current of a great river to the chasm of the thundering cataract, and not shriek for its deliverance? But this does not amount to even a *faint shadow* of the danger which threatens these embryos of immortality. You shudder at the guilt of that inhuman wretch, (I will not call him a *father*.) who, in a fit of intoxication, fires his dwelling, and leaves his infants to perish in the flame; but *his* crime sinks into insignificance—nay, *it whitens into innocence*—in comparison of *his*, who, by neglecting the spiritual interests of his offspring, virtually inflicts upon them *death eternal*.

What more can I say? (Divine Shepherd, help me to plead for thy perishing lambs!) Behold your little ones on the verge of the fiery lake! Think of that day when Jehovah shall make requisition for blood! *Their* danger—*your* responsibility—are increasing every moment. Have you the nerve which shall not tremble, and the soul which shall not quail, when at your hand Justice shall demand the murdered spirit—the spirit of your offspring damned by your delinquency? O, as you love their souls; as you dread the thought of

withering beneath their execration in hell; as you hope to spend an endless life in their society before the throne of God; haste to their rescue, pluck them as brands from the burning, and send them, blessing your name, to the skies. There may parents and children meet and mingle! There may teachers and scholars unite in the blissful employments of an eternal sabbath! There may your unworthy speaker and his beloved audience sing away the memory of their sorrows, "and he that soweth and he that reapeth rejoice together!"

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THE CASE OF THE JEWS, CONSIDERED WITH PARTICULAR REFERENCE TO THEIR SUPPOSED LITERAL GATHERING.

NO. II.

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[Continued from Vol. X., page 383.]

THE argument already advanced respecting the literal gathering of the Jews, from an examination of the prophetic writings, though sufficiently cogent of itself, receives, nevertheless, confirmation and additional force from a consideration of the Christian view of the subject. Indeed, it is in this light that the subject ought to be viewed, in order properly to understand it.

We have more than once intimated that the future literal return of the Jews to their own land is not consonant with the genius of the Christian dispensation. It is to this point that we would now more particularly direct attention. In so doing we shall be bound to refer to the Old Testament as well as the New, for it is not in the New Testament alone that we discover the "excellency of the knowledge of Christ Jesus our Lord." This course is pursued by the writers of the New Testament. They frequently illustrate their doctrine by a reference to the ancient writings of the Jews. Our Saviour himself justified his claims, and proved his positions by a reference to "Moses and the prophets." Then, again, if we would understand and explain the Old Testament we must investigate the New, for "the testimony of Jesus is the spirit of prophecy." When this is done in sincerity and meekness, every apparent disagreement or discrepancy will be removed. The entire Scriptures will present a system of doctrine and duty, in which there is the most perfect unity of design. The gospel is indeed the climax of the argument presented to us in revelation, but every preceding dispensation is essential to its completion, and the climax can only be reached, and the consummation explained by following the gradations as they severally appear, "comparing spiritual things with spiritual." Revelation has its phases: the light that shines through each dispensation differs only in degree; it is the same in kind, derived from the same source, and directed to the same end. Throughout the whole, that which remaineth is more glorious than that which is done away, 2 Cor. iii, 9-11. There might, therefore, be a pro-

priety in saying that the Jewish dispensation was defective ; but it was only like the defect of a miniature portrait, which consists in its dimensions, not in its resemblance. The lineaments are correct, they only need extending to be absolutely perfect. That perfection of "the law and the prophets" we have in the gospel of the Son of God. Christ is the end of the law, and to him give all the prophets witness. Even "Abraham saw his day and was glad." This view of the subject is beautifully set forth by the author of "The Great Teacher," whose Christian philosophy is worthy of all admiration.

"Comparative anatomy informs us, not only that animated nature forms an ascending series of beings, beginning with few organs, and increasing in number, complexity, and finish, up to man ; but that in some of the earliest and simplest links of the living chain there is traceable a promise, a mute prophecy of all the rest, a rough outline of all that is to follow ; that many processes are sketched in the lower animals, the completion of which is reserved for the composition of man. In like manner the entire system of Judaism was one compacted prophecy of the gospel, a presentiment of Christianity ; in which the great doctrines and virtues, which it is the province of the new dispensation to develop and mature, may be found in the embryos and elements."

The great principle of life and action which we find in man may be discovered in the smallest animalculæ. In man it is perfect, and in him the increasing instinct of the various grades of animals is matured into reason by the God of creation. Thus it is in nature, forming an analogy to revelation ; as in one case, so in the other, what was first defective in degree, is afterward, or in another instance, carried out and perfected. "What the law could not do," by its ritual observances, God hath done by the perfect atonement of his Son.

The peculiar character of the Christian dispensation then, it may be observed, consists in its being divested of the harshness and secularity of Judaism. It retains all that was spiritual, in the Levitical economy and code, or that was calculated to promote individual holiness and true morality, while at the same time it rejects all that was merely secular, national, and exclusive. This is the least that can be said of the gospel as a starting point ; much more will appear on farther investigation. But it behooves us while we exalt the gospel not unduly to depreciate the law. This we shall do if too much importance be attached to the external and secular portion of the Mosaic economy. This was all along the error of the Jews ; by its influence they rejected the Messiah, and continue in spiritual-blindness. Now every attentive observer of the Levitical dispensation will have observed that its chief object was the inculcation of holiness in heart and life. The hypothesis of Maimonides respecting the reasons of the laws of Moses is only partially correct. They were, indeed, intended to preserve the knowledge of God, and prevent the practice of idolatry, but this was not all. The language of Ezekiel, as descriptive of the purpose of God in instituting the ordinances and laws of the temple, which he saw in vision, may with propriety be applied here : "Show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the laws thereof : and write it in their sight, that they may keep

the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house; upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold, this is the law of the house," Ezek. xliii, 10-12.

Now, if the attention be directed to the splendor of the architecture instead of "the law of the house," the purpose of God will be frustrated. There was undoubtedly a clear reason in the divine Mind for connecting so much of external ceremony and secular appearance with the enforcement of spirituality. Many of these reasons are more obvious to us in the latter days, who have the light of history and experience wherewith to direct our investigations, than they were to those to whom "the law was given by Moses." Nevertheless, the purpose of spiritual edification, and the moral advancement of mankind, were always sufficiently distinct to enable the candid and sincere inquirer to perceive that the paraphernalia of religion were not the substance thereof, and that the essence of the ritual was not that exclusive thing it appeared to be.

It would not be consistent with our design to dwell particularly upon the numerous moral precepts of the Jewish economy. Reference to a few only will suffice for our purpose, and the unity of the scheme of revelation in maintaining holiness of heart, and universal benevolence in practice, will from thence be sufficiently apparent. "Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy, for I the Lord your God am holy," Lev. xix, 2; 1 Pet. i, 16. "Thou shalt love thy neighbor as thyself; I am the Lord," ver. 19; Rom. xii, 9. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," Deut. vi, 5; xxx, 6; Matt. xxii, 37; Josh. xxii, 5; Mark xii, 30-33. "The Lord your God is God of gods, and Lord of lords, a great God, a mighty and a terrible, *which regardeth not persons*, nor taketh reward. He doth execute the judgment of the fatherless and widow, *and loveth the stranger*, in giving him food and raiment. *Love ye, therefore, the stranger*, for ye were strangers in the land of Egypt," Deut. x, 17-19; Matt. v, 43, 44; Exod. xxii, 21; Heb. xiii, 2. These divine precepts harmonize with the character of God, and with each other, and it is not too much to say, that they constitute the spirit of Judaism, as well as the essence of Christianity.

The election of the seed of Abraham as the peculiar people of God's favor, and the consecration of Canaan, as the land of promise, were secondary considerations, and a nullity except as they tended to the conservation of the doctrines of revelation—especially the divine unity, the worship due to God, and the expiatory sacrifice, together with the practical obligations to God and man, evidently founded upon them. The secularity of Judaism was essential to the infantile state of the church and the state of the world at that period. But it will not, therefore, be maintained that that secularity was so interwoven with the system of morals and worship as to render its continuance, or if discontinued, its revival necessary in order to carry on the gracious purposes of God in the salvation of the world. The harshness and apparent selfishness of the system were an addenda, which could be removed with safety when the germ of vitality had arrived at a certain degree of maturity. The law was added because of transgres-

sions, till the seed should come to whom the promise was made, Gal. iii, 19.*

The reference made in some of the above quotations to "the stranger," is worthy of more distinct consideration. A true judgment of this point will divest Judaism of much of its exclusiveness, and exhibit the benevolence of Christianity in its incipient stages. And we may affirm that had the Jews properly appreciated their law of love, and applied the injunctions of benevolence—as they were bound to do—the world would not have mourned over so dire a specimen of bigotry and intolerance as is furnished by the history of that fallen people. Nothing can be more clear and unequivocal than the laws which admitted the stranger to a participation of the privileges and ordinances of the Levitical ritual. As to the exclusion of the Gentiles generally, and the election of the Jews, it is remarked by Watson, "that the distinction, as far as it was a religious one, between the Jew and the Gentile, was one created by the Gentiles themselves, and was not the act of God." They (the Gentiles) had become very generally corrupt and idolatrous, and though the vices of the descendants of Abraham were sufficiently prominent, they were not so fallen and degraded as their neighbors, and there was, therefore, a moral reason for the choice of the Jews, as the conservators of religion.† But mark the

* "It is true there were many unobliterated traces of God to be found in creation, but these related chiefly to his natural greatness: his moral perfections could only be deduced from his own supernatural disclosures; and these as they existed among the Jews were intentionally imperfect. Truths the most vital wore the form of enigmas; the church was local and limited; the moral law was oppressed and borne down by the ceremonial; the sensible was appealed to more than the intellectual; sight more than faith; sin was only ceremonially atoned for; the eternal future was but dimly seen, and the divine perfections only hinted at. Theirs was an economy which professed not to be day, but only the dawn and promise of day."—*Harris's Great Teacher*, Am. ed., pp. 134, 135.

† Some days after the writer had completed this article, and was about to transmit it to the editor, while investigating another theological question, he had occasion to refer to Dr. Leland's *View of Deistical Writers*, an elaborate work, first published in 1754. As any thing connected with the Jews, almost naturally as well as instantly, arrests our attention, on finding in the index to that work an allusion to some of the topics embraced in this discussion, we secured the opportunity of comparing the views we had entertained and expressed with those of Dr. Leland, particularly in reference to the election of the Jews, and the consecration of Canaan. The writer would not attempt to conceal his satisfaction on perceiving a striking coincidence of thought on these topics. They are introduced by Dr. Leland to prove the consistency and propriety of the Mosaic economy, in opposition to the misrepresentations and absurdities contained in the writings of Mr. Chubb and Lord Bolingbroke. They are introduced in this paper to show that these circumstances were "part and parcel" of that introductory dispensation, and, therefore, inconsistent with the genius of the Christian religion. After this explanation, which may serve to screen us from the shafts and quivers of criticism, no apology will be offered for the introduction of a few confirmatory extracts from the work to which reference has just been made:—

"As to God's choosing the people of Israel, they not only proceeded from ancestors eminent for piety and virtue, and pure adorers of the Deity, but may be justly supposed at the time of God's erecting that sacred polity among them to have been, notwithstanding all their faults, more free from idolatry and other

great goodness of "the Father of the spirits of all flesh," who "willeth not the death of the sinner." "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one that is born in the land; for no uncircumcised person shall eat thereof. One law shall be to him that is home-born and unto the stranger that sojourneth among you." As there is such a drawback to the exclusive religious nationality of the Jews in the Mosaic institute, it is a little marvelous that many Christians should coalesce with the Jews in speaking and writing in such a tone as conveys the idea of imperious ostentation, not only intentionally existing in years that are past, in connection with the religious ordinances of the latter people, but to be in a measure renewed and perpetuated by the restoration of the Jews, and their literal return to their own land. It may be remarked, also, that those strangers who conformed to the law were to all intents and purposes a part of the Israel of God. They received the sign of circumcision, a token of their abandonment of idolatry, and of their belief in the divinity of the appointed means of pardon. This was strictly a "presentiment of Christianity." And to the mind of an enlightened and consistent Israelite, nothing could be more delightful or give him a more direct proof of the unity of the Deity, and the excellence of his religion, than to see a poor degenerate Gentile, who had every temptation by birth and education to cleave to idols, voluntarily rejecting them: and when he wished to receive the truth in the love of it, and enter into covenant engagements, there was no objection thereto; but every preparation for the accomplishment of so desirable a consummation. Even at this early stage of the developments of divine benevolence, it might with propriety be affirmatively asked, "Is he the God of the Jews only? Is he not the God vices than any of the neighboring nations. They seem to have been much better than the people of Egypt, from whence they were delivered; or than the Canaanites, whose land was given them, and who appear to have been a most wicked and abandoned race of men, universally guilty, not only of the grossest idolatries, but of the most monstrous vices and abominations of all kinds."—Eng. ed., p. 165.

"If we compare the history of the Jews with that of the heathen nations we shall find a very remarkable difference between them. Notwithstanding all the faults and defections of the former, and though they too often fell into idolatries and vicious practices, in conformity to the customs of the neighboring countries, they again recovered from them, and returned to the acknowledgment and adoration of the one true God, and him only, and often continued for a considerable number of years together in the profession and practice of the true religion, free from idolatry; of which there are many proofs in all the ages of their nation, from the days of Moses to the Babylonish captivity; during the times of their judges, kings, &c., as every one knows that is at all acquainted with their history. This was owing to the revelation they enjoyed; they still had recourse to their law, and by that reformed themselves, and returned to the pure worship of God, according to that law; to which after the Babylonish captivity, in which they had suffered so much for their defections and revolts, they adhered more closely than ever. But among the heathen nations, even those of them that were most learned and civilized, such as the Grecians and Romans, all was one continued course of polytheism and the most absurd idolatries; nor can we name any period of their history in which they laid aside the public polytheism, and returned to the acknowledgment and adoration of the one true God, and of him only."—P. 422.

of the Gentiles also? Yes, of the Gentiles also." Here then we perceive a gracious adumbration of Christianity, nor can we question the identity of the source from which both dispensations proceed.

But these spiritual laws and gracious purposes are essential to Christianity; so they are essential to Judaism, and the divine Being was never more grieved than when his ancient people, by the bewitching power of sense, were captivated by external appearances, outward ceremonies, and national observances, forgetting the spiritual purposes of their call, and neglecting the promotion of personal holiness and national morality. This was the law of the house, investing Judaism with a moral and spiritual character. The temporal appendages of the system were intended to attract rather than repel "the stranger" seeking after truth, while at the same time they were calculated to throw a guard around the sanctuary to prevent the wayward Israelites from breaking away from their engagements, and subverting the first principles of their theology. The decalogue alone, accompanied as it was by fearful exhibitions of Deity, should have sufficed to prevent idolatry and immorality, but the ceremonial law was added, rendered necessary by the everlasting propensity of the Jews to seek "a similitude." Thus we see there was a moral purpose in the entire economy, which ever occupied a prominent place in the mind of the Jewish legislator. To accomplish this was the leading idea of the system, and all the external grandeur which decorated the framework of the building, was purposely subservient to the promotion of holiness.

The comparative insignificance of all that was worldly and local in Judaism will farther appear from the conduct of Moses himself with reference to it. He intimates the temporary duration of his system, and the introduction of another which should supersede it. Indeed, to a reflecting mind, it must have been clear that such an elaboration of rites and ceremonies was unsuited to general and universal application. Besides, the confinement of any system of religion to so small a portion of the world as Judea was strikingly inconsistent with the unlimited benignity of the God of truth. Yet, in order to the success of the Mosaic economy in any degree, it was necessary that this depreciation of a system should not be held forth with great precision. But yet it was held forth, and Moses assured his brethren that God would raise up another prophet, like unto himself, to whom the people should hearken. Overwhelming splendor and terrific majesty had accompanied the giving of the law, and the people said, "Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not." The prediction of a succeeding prophet is an answer to their request, and the promise is distinct, that the teaching of the antitype of Moses should be unaccompanied by any external terror. But as the accompaniments of the law given in Horeb were only a part of the whole scheme of peculiarities, this was an indication of the fact of its abrogation. Besides, had the teaching of Moses been free from defect, and his system of worship and morals absolutely perfect, the appointment of another teacher would have been unnecessary.* And yet so little is there in the moral part of the Le-

* See Shuttleworth's Consistency of Revelation.—Am. ed., pp., 95-97.

vitical institute that the teaching of Christ amends, that we feel assured the defect consists in its local restrictions and general inadaptation. All this could not be as clear to the mind of a son of Abraham at the time as it is to us who have the gospel as a key to the Old Testament writings; but that our position is not mere conjecture, is farther proved from the insufficiency of the ceremonial law to restrain the rebellious Israelites under the most favorable circumstances. Let it be remembered, this fact was foretold by Moses: "I know," said he, "thy rebellion, and thy stiff neck; behold, while I am yet alive with you this day ye have been rebellious against the Lord; and how much more after my death?" "I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you." These humiliating announcements were made after "the book of the law" had been "put in the side of the ark of the covenant" "for a witness against them." What then does this solemn act teach us, but the insufficiency of the entire legal system to subdue the obstinacy of the people, notwithstanding the extraordinary character it possessed? Yet its moral purpose as embodied in its laws and institutions was always clear and distinct, and disobedience, though predicted, was culpable and punishable. Then as the blood of bulls and of goats could not take away sin, for the law made nothing perfect, and as the consecration of the land of Judea was inadequate to accomplish the design of the Abrahamic covenant itself, another prophet must arise, another atonement be substituted, and the field of the divine operations occupy a wider range. Such were the inertia of the system, and the precedence of moral to ceremonial considerations, that, as it was in the days of Samuel, so from the beginning it might be asked, "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams," 1 Sam. xv, 22. Moses and the prophets never attached so much importance either to their country, their people, or their laws, as modern systems of prophetic interpretation imply. Thus we are led to our former conclusion that the spirit of Judaism was the establishment of universal holiness, while all its institutions were to be directly subservient to this divine object.

It is universally admitted that the Jewish dispensation was merely provisional and precursory. But if it be so, we might look for intimations of it in other writings besides those of Moses. It is even reasonable to suppose that as the period approached when the old covenant should be done away, those who wrote and spoke of divine things by inspiration would be led carefully to avoid giving utterance to any sentiment which should exalt the existing system to an unwonted degree. It would not be surprising should we find them depreciating the system, even more than Moses or Samuel had done. We are furnished with the hints which distinguish this paragraph in the admirable work of Dr. Shuttleworth above referred to, who considers the prophetic dispensation intermediate and preparatory. There are, therefore, interspersed throughout the prophetic writings sentiments and declarations which are obviously intended, and certainly calculated, to wean the affections of the Israelites from the formalities of their religion, and lead them to the conviction that the incense of

grateful hearts and holy lives was more pleasing and acceptable to God than the most costly sacrifices or odorous perfumes: "I will not reprove thee for thy sacrifices, or thy burnt-offerings, for they have been continually before me. I will take no bullock out of thy house, nor he-goat out of thy field," &c. "Offer unto God thanksgiving, and pay thy vows unto the Most High, and call upon me in the day of trouble: I will deliver thee and thou shalt glorify me," *Psa. l.* "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O God, yea, thy law is within my heart," *Psa. xl.* Then in *Psalm xxii*, where there are allusive hints to the expiatory sacrifice of Christ, its universal extension is distinctly predicted. "All the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's, and he is the governor among the nations." Turning from the *Psalms* to the writings of the prophets we shall find this derogation from the ritual law more distinct. "To what purpose is the multitude of sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats," *Isa. i, 11; et. seq.* "To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto me," *Jer. vi, 20.* "I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings," *Hosea vi, 6-8, 13; ix, 4.* "I hate, I despise your feast days, and I will not dwell in your solemn assemblies. Though ye offer me your burnt-offerings, and your meat-offerings, I will not accept them, neither will I regard the peace-offerings of your fat beasts," *Amos v, 21, 22; Micah vi, 6-8.* These several quotations are in point, and could not but prove to those for whose benefit they were delivered the inutility of external observances, without spirituality of mind; and would certainly impress every spiritual Jew with the imperfection of their religious institutions. While these declarations were intended to detract from the merits of the ritual law, and were very likely to produce that effect, the same prophets foreshow the introduction of a system which should not pass away. Now the very notion of a perpetual covenant to be introduced must have suggested the idea of the temporary duration of the one in existence, and when the denunciations quoted above are brought into view and made a part of the same course of instruction and ministration, we are irresistibly led to the conclusion, that this was a part of that gradual development of the great plan of redemption which the gospel should perfect, and which, as a system, should, like Aaron's rod, swallow up all the rest. The Jews had an inveterate attachment to their forms, and were gradually losing sight of their devotional object. Yea, and so dead was the deadness of their formality, that, in the later periods of prophecy, they were content to bring the refuse of their property as an offering to the Lord. Such a state of things could not long exist. "The Lord must arise, and have mercy upon Zion." That mercy unfolds itself in denunciations of mere formal religion, in cautions against losing the spirit in the letter, the substance in the shade, and in clearer promises of a De-

liverer and Ruler who should turn away iniquity from Jacob, and speak peace to the heathen, whose dominion should be from sea to sea, and from the rivers even unto the ends of the earth. The prophetic announcements respecting the unlimited bounds of the new dispensation were a sufficient rebuke to the prevailing prejudice against other nations, and must have designated other lands for the display of the divine goodness besides Judea.

That was not the only land of promise. "Gentiles shall come to thy light, and kings to the brightness of thy rising." "So shall he sprinkle many nations." "For now shall he be great unto the ends of the earth." "The Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." Could an unprejudiced Jew read such words in the writings of his own prophets, and mistake their meaning? It would seem impossible. Be that as it may, the purpose of God is obvious. He would fain draw the hearts of his people from worldly enchantments, formal ceremonies, and national privileges; and by fixing their attention on the reiterated declarations of prophecy respecting the Redeemer's universal kingdom, prove that God did not despise the Gentile or heathen because they were Gentiles or heathens, but had condemned all that he might have mercy upon all. Judaism had its period of bright sunshine, and then God was pleased to manifest only a small portion of his universal benevolence, confining its operation principally to Judea; but when through vanity and folly the Jew had made himself more undeserving of regard than the Gentile, and had corrupted the fountain of pure theology and worship, the plan of Providence unfolds itself proportionately. So that in the latter ages of prophecy we hear and perceive more of universal redemption, and of the salvation of the Gentiles. As to the land of Judea, why so much importance should be attached to that spot of earth, except as the scene of the Saviour's sufferings, it is hard to conjecture, and even that fact was alone sufficient to doom it to eternal desecration. "Besides, it is well known," says Dr. Russell, "that the native inhabitants were never entirely expelled by the victorious Hebrews, but that they retained, in some instances by force, and in others by treaty, a considerable portion of land within the borders of all the tribes—a fact which is connected with many of the defections and troubles into which the Israelites subsequently fell."* See Judges i, 27–36. And that the land was ravaged and laid waste by the enemies of Judaism time after time, and many years wholly occupied by others than the descendants of Abraham, the intelligent reader does not need to be informed. All these incidents might have weaned their affections from their land, or at least shown them the ulterior design of Providence, which was to embrace other lands, and have mercy upon other people. The intermediate dispensation of prophecy was peculiarly calculated, if not designed, to effect this. The divine denunciation of the merely ritual part of Judaism, with proportionate clearness in the announcements of mercy to the Gentiles through the great propitiatory sacrifice, was eminently fitted to divest religion of its secularity and nationality, as well as introduce the Christian and universal system of good will to men in the mass.

* Palestine, or the Holy Land, from the earliest Period to the present Time. —Eng. ed., pp. 40–44.

Some farther remarks may not be out of place here, in reference to the election of the Jews, the nationality of their religion, and its confinement to the land of Judea. It has been observed that such proceedings were strikingly *inconsistent* with the unlimited benignity of Jehovah. We mean, of course, as we *now* view the measure of his love. Yet, paradoxical as it may appear, the proceeding was not only *consistent* with the *entire plan* as now developed, but equally exhibits the wisdom of God being founded in eternal reason. Judaism was a peculiarity. It was divine, eternal, and unchangeable goodness, under moral restraint. And we think it is not speaking unguardedly, or interfering with the secret things that belong to God, to say that as great a measure of the divine scheme was exhibited in Judaism as was suited to the character, condition, and circumstances of those who were its depositories. It was also adapted to the character and condition of the world in general, and we may conjecture that had the Mosaic economy been published without its accompanying theological limitations and national restrictions, it would have frustrated its own design, it would have been the cause of its own discomfiture. We may judge erroneously respecting the moral and mental attainments of the early descendants of Abraham, and thus from incorrect premises deduce false conclusions. They were certainly addicted to abominable vices, especially idolatry, and shortly after their exodus from Egypt, they gave unequivocal proof of their ignorance, weakness, and folly, by saying of a golden calf, "These be thy gods, O Israel, that brought thee up out of the land of Egypt." This could not be considered an occasional aberration—it was the manifestation of a settled propensity. Their general conduct evinced their disinclination to virtuous obedience, and their inability to discover or appreciate the arrangements of Providence. They appear to have been almost destitute of reflection and forethought, and the least deviation from their frequently false and always limited views of what ought to be, gave rise to the most unrighteous murmurings and vexatious disputes.

In regard to civilization, they seem to have had little or no idea of it. As Dr. Russell observes, "In reading the history of the ancient Israelites, we must form an opinion of their manners and principles, not according to the maxims of an enlightened age, but agreeably to the habits, pursuits, and mental cultivation of their own times." It is in this light we judge of them, and are persuaded that in the circumstances in which we are placed, it is scarcely possible to form too low an estimate of their degree of civilization. They were uncultivated and harsh in their manners and customs, and extremely circumscribed in their views of morality. Even Judaism was above their capacity, especially at its first revelation, as indeed every plan for the improvement of man has been at its introduction, and, we may add, must be. Yet, notwithstanding the facts stated above, the Israelites were the most fitting instruments for the accomplishment of the divine will, and the furtherance of the redeeming plan of mercy, that then existed upon the face of the earth. By a course of painful events in Egypt they had lost much of their original barbarism, and by forty years' trial and discipline in the wilderness they had been measurably prepared for the part they were to act in the moral world, and rendered

infinitely more competent to take charge of the oracles of God and the doctrines of salvation than the Egyptians, Chaldeans, or any other nation that then flourished in licentious barbarism and iniquitous idolatry. These nations, including the Canaanites, had so corrupted their way before God, that there remained scarcely any traces of the true worship of the true God, which their ancestors had formerly esteemed and practiced. And such was the rapidity of their fall, and the contaminating influence of their example, that all true religion would have been lost but for the interposition of Jehovah. The afflictions the Israelites endured in Egypt, their exodus and long probation in the wilderness, and the death of nearly all those who crossed the Red Sea, were parts of the great scheme. With their manners and customs smoothed, and their morals corrected, they enter the land of promise, and receive the denomination of the people of God, are blessed, as they had before been, with miraculous interpositions to confirm their faith, and divine revelations to guide their conduct. There is, as it were, in their constitution and government, both civil and religious, a focal concentration of the scattered rays of evangelical light. Religion becomes national and secluded, and the Mosaic economy established in the land of Judea.

All this has the appearance of partiality; but "shall not the Judge of all the earth do right?" We have already seen that the world had nearly lost all knowledge of God and the true medium of worship, and how completely and rapidly it was verging toward universal and total barbarism, infidelity, and polytheism.

In such a case, and under such circumstances, what better course could have been pursued than that which Judaism presents? To have given a more diffusive character to the system would have been the cause of its subversion. The world, in general, was unfit to be intrusted with so great a treasure, and reasoning from the past, we conclude that the pure theology and worship of Judaism would have been destroyed in the vortex of polytheistic deception and human devices. One nation, therefore—and that the most pure that could be found—is elected, to whom is committed the ark of the covenant, with its supernatural contents. As a guard to its sacredness, for it contained the seeds of salvation for the world, an external circumvallation of rites and isolating usages is thrown around it, too well contrived, one would suppose, for even the wayward obstinacy of the Israelites wholly to break through.*

The gift of the land of promise, and the consecration of that land for sacred purposes, follow as a matter of course. Religion could not be professedly confined to one nation without being confined to one country. For had the Israelites been allowed to migrate in companies, and form colonies in heathen lands, and had other nations been allowed unrestricted intercourse with them, the result would have been as before.

"They had not a community of religion and rites with the heathens, as the heathens had with one another, and which they could not have without absolutely destroying and defeating the end of their most excellent constitution; they were not to intermarry with idolators, and were obliged to keep close to the observation of their own pecu-

* Dr. Shuttleworth's Consistency of Revelation.—Am. ed., page 84.

liar laws and customs, several of which were designed to preserve them as a distinct body from mixing and incorporating with other nations. And considering how different their constitution was from that which obtained in other countries; that all the world about them was immersed in idolatry and polytheism, and that they themselves were very apt to fall in with the idolatrous customs of the neighboring nations, and to which mankind in all ages have been very prone; considering these things, if great care had not been taken to keep them distinct, by several peculiar rites and customs, and to hinder them from intermarrying with their idolatrous neighbors, they could not possibly have preserved their constitution; they must have been soon mixed and confounded with other nations; the consequence of which would have been, that they would have fallen into a conformity to their religion and worship, and have lost their own. And so the whole design of that admirable polity, so well fitted to preserve the knowledge and worship of the one true God, and of him only, in opposition to the universally prevailing polytheism and idolatry, would have been defeated, and all nations would have been involved in the same common idolatry, and, perhaps, have continued in it unto this day. For according to the plan laid by the divine wisdom, Judaism prepared the way for Christianity; and all that is good in Mohammedism is derived from the one or the other of these.

"But though the people of Israel were obliged thus to keep themselves distinct, and though none were regarded as strictly and properly incorporated into their body who did not conform to the peculiar laws of their polity, they were not obliged to confine their benevolence to those of their own nation. They were directed, by many express precepts in their law, to show great kindness to those of other nations, to the strangers that passed through their land, or that sojourned among them, to exercise great humanity toward them, and serve them in all friendly offices. This is not only allowed, but strongly pressed upon them in their law, as any one will be convinced that impartially considers the following passages:—Lev. xix, 24; xv, 35; Num. xxvi, 11; Deut. x, 17-19; xxiv, 19-22. And the Jews themselves observe, that the precepts prescribing a kind conduct toward strangers are inculcated one and twenty times in the law."—*Leland's View of Deistical Writers*, p. 448.

The Israelites, under very favorable circumstances, and while indulged with miraculous evidences of their religious faith, and secluded within the confines of Palestine, could not be restrained from imitating the corrupt practices of the neighboring nations. What then would have been the effects, had they been less secluded? The reasonable inference is, that the precious treasure would have been lost. "The fine gold would have become dim," with scarcely the possibility of restoration.* We conclude, then, that the adoption of the country of the Canaanites, the subjugation of its aborigines, and its dedication to the service of Jehovah, were necessarily a part of the Jewish religion. The separation of a country, probably that country in particular, was requisite in order to the furtherance of the divine plan.

* Every reader of the Bible is familiar with the circumstance of finding a copy of the law in the days of Josiah, and will know how to apply the case in the foregoing argument.

It was asserted, near the commencement of this article, that the "temporal appendages of Judaism were calculated to invite rather than repel 'the stranger' seeking after truth," and it has several times been intimated that Judaism was intended to benefit other nations besides the Jews, and that the selection of Judea was in no wise opposed to the spread of pure religious truth. These views are confirmed by the author quoted above, whose admirable defence of this Jewish peculiarity we beg leave to extract, though at the hazard of being thought tedious.

"Notwithstanding all that is said about the people of Israel being shut up in a corner of the earth, they were placed in an advantageous situation in the centre of the then known world, between Egypt and Arabia on the one hand, and Syria, Chaldee, and Assyria on the other, among whom the first great empires were erected, and from whence knowledge and learning seem to have been derived to the western parts of the world. And they were also in the neighborhood of Sidon and Tyre, the greatest emporiums in the world, from whence ships went to all parts, even the most distant countries. Their peculiar constitution, whereby they were so remarkably distinguished from other nations, together with the extraordinary things God had done for them, had a natural tendency to put the neighboring people upon inquiring into the design of all this, which would be apt to lead them to the adoration of the one true God, and into the knowledge of the true religion, in its most necessary and important principles, and to discover to them the folly and unreasonableness of their own superstition and idolatry. That this was really part of the design which the divine Wisdom had in view in this constitution, and that, therefore, it was intended to be of use to other nations besides the people of Israel, plainly appears from many passages of Scripture.* They were indeed kept distinct from other people, and it was necessary for wise ends they should be so; but they were always ready to receive among them those of other nations that worshiped the one true God, though they did not conform to the peculiar rites of their polity; and in the most flourishing times of their state, particularly in the reigns of David and Solomon, they had an extensive dominion and correspondence; and afterward they had frequent intercourse with Egypt, Syria, Assyria, Chaldea, and Persia. And if we consider what is related concerning the queen of Sheba, and Hiram, king of Tyre, as well as the memorable decrees of Nebuchadnezzar, king of Babylon, Darius the Mede, Cyrus, Darius, Hystaspes, and Artaxerxes, kings of Persia, the greatest monarchs then upon earth, and who published to the world the regard and veneration they had for the Lord Jehovah, the God whom the Jews worshiped, it is very probable that the fame of their laws, and the remarkable interpositions of Providence on their behalf, spread far and wide among the nations, and contributed in more instances than is commonly imagined to keep up some knowledge of the true God, the Maker and Lord of the universe, and to give some check to the prevailing idolatry, and to preserve the ancient patriarchal religion from being utterly extinguished. To which it may be added, that in the latter times of their state, vast numbers of the Jews were

* See particularly Exod. vii, 15; ix. 16; xiv, 4; Num. xiv, 13, 14, 21; Deut. iv. 6; 1 Kings viii, 41-43; and Psal. xxvi, 3.

dispersed through Egypt, Babylonia, Persia, and other parts of the East; and afterward through the Lesser Asia, and the several parts of the Roman empire; and they everywhere turned many of the Gentiles from the common idolatry and polytheism, which the philosophers were scarce able to effect in a single instance. It appears, then, that the setting apart that people in so extraordinary a manner, the revelation that was given them, and the marvelous acts of divine Providence toward them, were fitted for having an extensive effect, for the advantage of other nations as well as their own, and actually had that effect in multitudes of instances.

"By this constitution there was a light set up, shining in a dark place, to which other nations might have recourse. And if, instead of making use of it, as they ought to have done, they generally neglected it, and even hated and despised the Jews for having a religion so opposite to their own, and condemning their superstitions and idolatries, the fault is to be charged upon themselves, who neglected those means and helps, as they had done before the discoveries made to them by ancient tradition, and which had been originally derived from revelation, and by the light of nature, and the works of creation and providence. Besides this, what farther shows the great propriety and usefulness of this peculiar constitution, and the revelation given to the people of Israel, is, that it had a great tendency to prepare the world for receiving that more perfect dispensation which was to succeed it, and which was to be of a more general extent, and to be more universally diffused. The first harvest of converts to Christianity was among the Jews and their proselytes, of whom great numbers were brought over to the Christian faith. The Jewish Scriptures were generally dispersed, and had spread the knowledge of God, and had raised an expectation of a glorious and divine person, by whom a new and most excellent dispensation was to be introduced, and the Gentiles were to be brought over, more generally than had hitherto been done, from their superstitions and idolatries, from their abominable vices and corruptions, to the pure worship of God, and the knowledge and practice of true religion. This glorious person was foretold and described in the Jewish prophecies by many remarkable characters, which, being accomplished in our Saviour, gave a most illustrious attestation to his divine mission. And these prophecies were kept more clear and distinct, by being in the hands of a peculiar people as the depositories of them; whereas, if they had been, like other traditions, left merely at large among the nations, they would probably in process of time have been corrupted and lost, and the testimony arising from them must have fallen."—*Leland's View of Deistical Writers*, pp. 422–424.

There was a moral reason for such an act then; but now, the blood of the new covenant has consecrated the whole earth for divine worship, Christianity and its universal provisions have superseded Judaism and its restrictions. Who then can discover a reason for the revival of national distinction and Levitical peculiarities, such as the return of the Jews to their own land would necessarily involve? The Scriptures are sufficiently explicit, that the purposes of God as revealed in the gospel of his Son will be accomplished by other means. The plan of Judaism, especially the nationality and locality of true worship, was admirably adapted to the infant state of the world and the church.

But Christianity rejects all Jewish secularities, and gives no encouragement to the vanity of modern Jewish interpreters, with whom has originated the notion of the descendants of Abraham returning nationally to the land "where the bones of the prophets are laid." Well might the Rev. W. Orme, of Camberwell, observe in his lecture on the character of the present dispensation, "I hazard no mistaken observation when I say, that nine-tenths of the mistakes which have occurred in the present day have arisen from the introduction of Jewish errors and prejudices into opinions and calculations." This is undoubtedly the case with reference to the literal gathering of the Jews to what is called their own land, considered as a future event. It seems not to be remembered, that Judea was their own land relatively, or that their religious nationality was essential to Judaism only. Yet so it is, and the necessary corollary is, that, with the abolition of the system, all secular peculiarities and national restrictions cease.

From the Scriptures of the Old Testament quoted above, and the remarks already made, it is obvious that undue importance ought not to be attached to the Jewish people as such, nor to the land of Judea as the scene of the benevolent operations of the divine Being. From the circumstances of the case, from the general tenor of the promises given under the Abrahamic covenant, from the concurrent testimony of Moses and the prophets, and from the gradual extinction of nationality during a space of nearly a thousand years, dating from the revolt of the ten tribes until the birth of Christ; it is from all these considerations clearly demonstrable, that none of the secular peculiarities of the Jewish polity will ever be re-enacted in their original and literal import. "God having provided some better thing for us"—for *all* who live under the gospel dispensation. The purity and spirituality of Judaism have thus been viewed through the medium of the gospel glass. In this light we are able to understand and appreciate those truly evangelical words of the psalmist, "He established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children; that they might set their hope in God, and not forget the works of God, but keep his commandments, and might not be as their fathers, a stubborn and rebellious generation—a generation that set not their hearts aright, and whose spirit was not steadfast with God," *Psa. lxxviii, 5-8.*

The distinct intimations of impartiality in the divine administration which appear throughout the Old Testament are fully developed in the New. The teaching of Christ is replete with arguments hostile to national prejudices, and utterly opposed to those narrow-minded sentiments which had been inculcated and entertained in Judea. The fatal misunderstanding of their own polity and prophets, on the part of the Jews, led them to expect a local Messiah, whose teaching would be as exclusive as their bigotry. It was a literal interpretation of the Abrahamic covenant which overwhelmed the judgment of priests and people, and their deep disappointment and ignorant revenge were manifested by their conduct toward Him who was no respecter of persons, and who came to speak peace to the Gentiles. "Judging from the conduct of his disciples, the Mosaic economy does not appear to have

given them a single correct presentiment concerning him."* From the land of Judea, which, as the land of promise, was evidently a type of the rest that remaineth for the people of God, the Jews did not seem to be able to aspire in their meditations to that "inheritance which is incorruptible, undefiled, and that fadeth not away." And even if they thought of heaven and its glory, they had the same view of it as of Judea, viz., that all Gentiles ought to be excluded therefrom. They were inflated by national pre-eminence, proud, vain, and disdainful. Reason would say, that persons who had thus for centuries abused their privileges, and rendered religion itself hateful, ought not again to be invested with national superiority. The Jews at the time of the introduction of Christianity were in a most deplorable state of abjectness, both religiously and politically, but the chief cause of each was their miserably limited views of the divine benevolence, and their sensual and earthly opinions respecting their own dispensation. They seem scarcely to have had a thought above regaining full possession of Canaan, and the Messiah they expected must subjugate the Romans and deliver them from a humiliating tribute. Such were the perversions of truth and reason which pervaded the Jewish mind when the gospel dispensation was ushered in. A literal interpretation of such prophecies as regarded themselves, and a total neglect of others, as well as the absence of all sense of spirituality and justice, render the predictive description of the prophet Isaiah painfully appropriate: "Darkness covered the earth, and gross darkness the minds of the people."

When the precursor of the Messiah commenced his ministry, this was the state of his countrymen; but he neither flattered their pride nor fed their prejudices. Preaching to a nation of hypocrites, he scrupled not to unveil the secrets of their hearts, and knowing he addressed a generation of vipers, he exclaimed, "Repent ye, for the kingdom of heaven is at hand!" That synopsis of John's ministry which we find in the third chapter of Matthew is a beautiful specimen of appropriate teaching—an apt and direct introduction to that spiritual economy by which the circumcision should be justified by faith, and the uncircumcision through faith. The hearers of John were sheltering themselves from the divine wrath under a refuge of lies, boasting of their descent from Abraham, and contemning the Gentiles as beneath the divine regard or their own. Striking a blow, therefore, at their vain-glorious exultations, the forerunner of Christ announced the folly of their creed and conduct by proclaiming, "Think not to say within yourselves, We have Abraham to our father, for I say unto you that God is able of these stones to raise up children unto Abraham." This extraordinary statement was opposed to the prevailing sentiment, but it was neither contrary to the spirit of Judaism, nor inconsistent with the divine mission of the Messiah. It was eminently calculated to annihilate national distinctions, and forms a noble porch through which to enter the new and spiritual edifice of Christianity. How the career of John terminated it is not necessary to inform the reader. The inveterate enmity of the Jews to truth and plain dealing, especially if derogatory to their national pre-eminence, had frequently

* Harris's "Great Teacher," Am. ed., p. 123.

vented itself in a similar manner, for of the servants of God they had "beat one, and killed another, and stoned another." Unto this man of God the degenerate descendants of Abraham "did likewise," Matt. xxi, 35, 36.

The ministry of our blessed Redeemer was directly calculated, if not intended, to carry out and perfect that of Johns, in reference to Judaism and the Jews. In fact, we can scarcely turn to a paragraph of our Lord's discourses that does not necessarily annihilate that system of bigotry which characterized the Jewish nation. Christ has not only taught the spirituality of his kingdom and reign, the abrogation of Judaism, and the abolition of Jewish pre-eminence, but his teaching does not furnish us with a single distinct idea from which it can be surely inferred that these peculiarities will ever be re-enacted. The plainness of his address on these points, on several occasions, ought to have placed the matter beyond dispute, and would have done so but for the continuance of Jewish prejudice and pride, encouraged and increased by Christian interpreters of prophecy. How often did Jesus rebuke the selfishness of his wayward countrymen! The general terms of his emphatic ministry, the universality of his promises, and, more than all, the extent of his atonement, for ever preclude the notion by which the Jews were hastening to complete alike their folly and their ruin. Jealous of their vaunted national elevation, and misinterpreting an expression of the Redeemer's, they on one occasion asked, "Will he go unto the dispersed among the Gentiles, and teach the Gentiles?"

But while they are pursuing their useless routine of ceremony, and attend to their external ablutions, disdaining at the same time to mingle with the Gentiles, Jesus stood and cried, saying, "If any man thirst, let him come unto me and drink." On another occasion, when the Jews asserted their freedom from bondage, and boasted of their descent from Abraham, our Lord swept away their false hope by denying their filial relation to that honored patriarch, who was only the father of the faithful. In this discourse, contained in the eighth chapter of John, we have a clear exposition of the ancient covenant and promises, and it neutralizes those glosses of Judaism by which revelation had been obscured, and religion destroyed. The children of Abraham are those who do his works, but Christ said, "Ye are of your father the devil, for his works ye do."

The discourse of Jesus with the woman of Samaria is one of those instructive portions of Scripture which one needs only to read in order to conviction of the truths we are endeavoring to establish. The idea of future national pre-eminence on the part of the Jews, or any other people, is wholly excluded from that interesting detail. The woman had her Samaritan prejudices—she thought that Christ, as a Jew, had his. Under these feelings she said, "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her," with unusual emphasis, "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." "Ye worship ye know not what; we know what we worship, for salvation," or the Saviour, "is of the Jews. But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for

the Father seeketh such to worship him." This woman, let it be remarked, was an expectant of the Messiah, and she desired to know which system of religion the prophet to whom she was speaking believed *that* Messiah would recognize, when he came, or what mode of worship he would sanction. Pre-eminence was claimed by both Jews and Samaritans. Christ denounced the paganized worship of Samaria by declaring to the woman, "Ye worship ye know not what." And though salvation was of the Jews, yet it was no longer to be confined either to the Jews or to Jerusalem, but the Father sought spiritual worshipers, and wherever they could be found he would accept them, whether naturally descended from Abraham or not. The doctrine, therefore, that is taught by our Lord in this discourse is altogether opposed to the notions of superiority that were entertained by the Jews, and satisfactorily shows that not Judea alone, but that the world is now dedicated to the worship of God, the restrictive system of Moses being for ever abolished by Christ.

The Jews need not, therefore, return to their own land to offer acceptable worship to God, but in any land, if they return to him with broken and contrite hearts, he will have mercy upon them and abundantly pardon.

The limits to which we would confine ourselves in this paper preclude the possibility of giving a full exposition of the statements of the New Testament on this important subject. To do this would be to transcribe nearly all the discourses and parables of the Redeemer, as well as the epistles of the holy apostles. Nevertheless, we beg to trespass a little longer on the time and patience of the reader, confident, as we are, that truth and justice require it, and that the labor of investigation will be amply repaid by the pleasure the *subject itself* will afford.

We venture to affirm that our blessed Lord never uttered a single sentiment which could by fair reasoning be shown to favor the future national pre-eminence of the Jews, or support their future literal restoration. But, on the other hand, there is scarcely a recorded discourse or parable which does not prove that Jew and Gentile equally participate in the blessings of redemption, and that no favor is to be bestowed upon the believing Jew that cannot be claimed by the believing Gentile. When "there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan," he instructed them in the "mysteries of the kingdom of heaven." And among other glorious beatitudes which he pronounced is this one, "Blessed are the meek, for they shall inherit the earth." The words *την γην*, here translated "the earth," signify literally "the land." There can be no doubt as to the impression which such an announcement would be likely to produce upon the minds of his Jewish audience. "The land," was a phrase in common use among them, designating the land of Judea. They would, therefore, naturally revert to the Abrahamic covenant, and the promises made to their fathers. But they had been in the habit of confining their views of that covenant and those promises to the land of Judea alone, and to the natural descendants of Abraham. The Redeemer, however, corrects their errors and rebukes their prejudices. By him Judea is invested with a typical character; in other words,

the literal promises made to their fathers are spiritualized, and certain qualifications specified as conditions of possession. The glorious inheritance of the saints and "the earth wherein dwelleth righteousness," shall be enjoyed only by "*the meek*," a quality attainable *by all* through the grace of God, which bringeth salvation. This is doubtless the meaning of our Lord, and its application to the case in hand is obvious.

It cannot be imagined, for a moment, that these words of Christ can have a literal application to the land of Judea, and, perhaps, there are no literal restorationists who would so apply them, because of the series of absurdities to which such an interpretation would necessarily lead. But will it unhesitatingly be affirmed that there was no reference in the mind of the Saviour when he uttered this beatitude to the ancient covenant made to Abraham, or to the predictions of the prophets respecting Judah and Jerusalem? We presume it will not. Rather we are warranted to consider this and other statements of the great Teacher as a recapitulation of all those spiritual verities contained in the Abrahamic covenant which could with propriety exist and operate under the more glorious Messianic covenant; and they furnish us likewise with a spiritual illustration of the true doctrine of Israel's restoration. "The Lord shall *inherit* Judah his portion in the holy land, and shall choose Jerusalem again," Zech. ii, 12. "But believers are joint heirs with Jesus Christ," so the meek also shall *inherit* the earth, the land "upon Mount Zion shall be deliverance, *and there shall be holiness* ; and the house of Jacob shall possess their possessions," Obadiah 17. "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God," Amos viii, 15. "But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse the blood that I have not cleansed : for the Lord dwelleth in Zion," Joel iii, 20, 21.

These and many other such passages receive their legitimate interpretation from the lips of Him who is "the Spirit of prophecy." "Blessed are the meek, for they shall inherit the earth. Blessed are the pure in heart, for they shall see God," Matt. v, 5, 8. "Thine eyes shall see the king in his beauty, they shall behold the land that is very far off. And the inhabitants shall not say, I am sick : the people that dwell therein shall be forgiven their iniquity," Isa. xxxiii, 17, 24. Admit that many of these Old Testament prophecies prove the literal restoration of the Jews—who of them shall be thus favored? All the prophets in unison will reply, "He that walketh righteously, and speaketh uprightly," Isa. xxxiii, 15. But "there is no difference between the Jew and the Greek ; for the same Lord over all is rich unto all that call upon him," Rom. x, 12. The words of the Messiah, the good Shepherd, shall suffice on this point : "Other sheep have I which are not of this fold ; them also I must bring, and they shall hear my voice ; and there shall be one fold, and one Shepherd," John x, 16. Ezek. xxxiv, 22, 23 ; xxxvii, 24 : "Them *also* I must bring." The Gentiles are here associated with the Jews, and if we insist upon the literal gathering of one part of the flock, we are absolutely bound to admit the literal gathering of the other, according to the express terms of Isaiah's prophecy : "For the Lord will have mercy on Jacob, and

will yet choose Israel, and set them in their own land; *and the strangers shall be joined with them*, and they shall cleave to the house of Jacob," Isaiah xiv, 1.

But the absurdity of this notion is literally its own refutation, and annihilates the whole scheme of Jewish exclusiveness. "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein," Hosea xiv, 9.

The blind zeal which characterized the Jewish nation in reference to these privileges and advantages was the source of incalculable difficulty and anxiety to those by whose instrumentality many had been led to embrace Christianity. The conduct of Peter in reference to the propriety of preaching Christ to the Gentiles is sufficient evidence of the strength of Jewish educational prejudices, and the fact is here adduced only to exhibit that principle; but it is not surprising, considering that circumstance, that the Jews generally should exhibit a feeling of hostility toward the Gentiles' enjoying an equal share of religious privileges. The numerous Judaizing teachers that speedily arose in the church were the offspring of this almost natural propensity, and they added to the difficulties and anxieties with which the holy apostles and first propagators of Christianity had to contend. Accordingly we find the church agitated and disturbed by perplexing questions of rights and privileges. As far as the Jews are concerned, their arguments of exclusiveness were based, and, as they thought, properly and successfully, upon the terms of the Abrahamic covenant. The doctrines of the gospel are in danger of being subverted by the intemperate and ignorant zeal manifested, and the apostle Paul is under the necessity of endeavoring to reconcile the minds of his brethren according to the flesh. His arguments on the subject are contained in his inimitable and truly logical epistles to the Romans and Galatians, in which the true nature of the Abrahamic covenant is fully and beautifully set forth. Such is the distinct connection of the apostle's reasoning with the question under consideration, and so unequivocally corroborative is that reasoning of the position we have assumed in reference to the literal gathering, that we could well afford to rest the case upon its deductions.

Turning to Genesis xii, 2, 3, we find the following promise made to Abraham: "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." To this promise of greatness to be conferred on Abraham some particulars are added in the thirteenth chapter, commencing with the fourteenth verse: "Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever," &c. In the fifteenth chapter and fifth verse we have these words: "And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." The prediction that Abraham should possess the land of Canaan to inherit it, is repeated in the seventh verse, followed by a sacrificial ratification of the divine engagement. Up to this time

Abraham is without issue, and in the sixteenth chapter we have a concise account of the conception of Hagar, Sarah's maid, who had been given to Abraham. After Hagar had fled from the house of her mistress, an angel appeared unto her, and said, "I will multiply thy seed exceedingly, that it shall not be numbered for multitude." After this the covenant is renewed, and the rite of circumcision appointed as the seal thereof. Then, in the fifteenth and following verses, God promises Abraham a son by Sarah, whose name should be called Isaac, and with whom the covenant is to be established and with his seed after him. Abraham had said, "O that Ishmael might live before thee!" God, therefore, renews the promise respecting Ishmael's greatness and nationality, and adds, "But my covenant will I establish with Isaac."

After the lapse of several years the patriarch is commanded to offer his son Isaac for a burnt-offering to the Lord; he obeyed, and then Jehovah was pleased to reiterate the terms of the covenant, saying, "In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Throughout the whole of this history a distinction is clearly maintained between the posterity of Abraham by Ishmael, and his posterity by Isaac. The covenant is established with the latter. Yet a covenant is made in reference to the former, and he, as well as Isaac, submits to the initiatory rite of circumcision. The question, therefore, will very naturally arise, Wherein does the difference consist, and what is the true nature of the Abrahamic covenant? To ascertain these points we must have recourse to the epistles already named. From them we learn that the promises made to Abraham's posterity through Isaac were spiritual in their character, and that the covenant was a spiritual covenant, mainly and especially so. The covenant included, first, the means, and, secondly, the conditions of justification. Through Isaac, as a type and ancestor of the Messiah, "all the nations of the earth are to be blessed," Gal. iii, 16, 17; Rom. iv, 13, 14. "All the nations," not the natural descendants of Abraham merely. The benevolent mission of the Messiah embraced the world, and those spiritual privileges and enjoyments which are purchased by his precious blood may be received by all the families of the earth. So much for the means of justification. The conditions are alike general. The capacity to believe the promise of God is possessed by all men, "to the end the promise might be sure to all the seed"—the spiritual believing descendants of Abraham, whether Jew or Gentile. Nor did the possession of the covenant blessings depend upon any works, not even submission to the painful rite of circumcision, for Abraham was justified before he was circumcised, "that he might be the father of all them that believe," Rom. iv, 11-25.

The innumerable posterity promised to Abraham did not so much comprehend his natural descendants as his spiritual children. Perhaps, however, the vast multitudes that were really his offspring were properly typical of the still greater multitudes that should walk in his footsteps by believing on the name of his illustrious and ever blessed Son, Jesus Christ. "For it is written, Rejoice, thou barren that bear-

est not ; break forth and cry, thou that travailest not ; for the desolate hath many more children than she which hath a husband. Now we, brethren, as Isaac was, are children of the promise ;" that is, we believers, whether Jew or Gentile, barbarian or Scythian. " If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," Gal. iii, 29 ; iv, 27, 28. Thus we perceive the propriety of the apostle's declaration in another place, " All are not Israel who are called Israel." The Jews have under the gospel no special claims to the divine regard, any more than the Arabs, who are, as well as they, natural descendants of Abraham. Neither because they are so have they any natural title to the blessings of sonship, for there are many " called Israel" who are not Jews. " For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh : but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter ; whose praise is not of men but of God." So then the gospel was preached before unto Abraham ; and the covenant made to him and through Isaac could not have been completed without the introduction of the gospel, and the abrogation of the ceremonial law. Yet God hath not cast away his people and refused to save the Jews. No ; he hath invited all. And when the Redeemer, who came to his own, was rejected and despised of them, he afforded them no ground of excuse for their persevering unbelief, but said to his apostles, that his gospel should be preached among all nations, "*beginning at Jerusalem.*"

Notwithstanding this, as a nation, they exhibited unequivocal proofs of hardness and impenitent hearts. But future mercy is reserved for them, for " they have not stumbled that they should fall" beyond the hope of recovery. They shall be restored to the favor and protection of Heaven. " Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Let it be remembered that the apostle is throughout maintaining the spirituality of the Abrahamic covenant and the universality of its terms. The Jews are now, through judicial blindness, prevented from enjoying its blessings, and are enduring severe punishment for their sins. But it shall not be always so. " The gifts and callings of God are without repentance." God will " turn away ungodliness from Jacob, and the covenant shall be fulfilled when he shall take away their sins." The Deliverer out of Zion shall appear, " and so all Israel shall be saved." God shall " accomplish the number of his elect." " For the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

In perfect accordance with these evangelical views of the divine covenants is the language of Paul to the Corinthians and Ephesians. The Christian church is the " commonwealth of Israel." Unregenerate persons, of whatever nation, are " aliens." By the power and mercy of God in Christ " the middle wall of partition," consisting of ceremonies, sacrificial and sacramental rites, which was erected between Jews and Gentiles, is now broken down. We were " strangers from the covenant of promise, having no hope, and without God in the world. But now in Christ Jesus, ye, who sometime were afar off, are made nigh by the blood of Christ." All national distinctions are annihilated. Throughout the world one great and glorious commonwealth is to be formed.

All Christian believers are to enjoy an equal participation in its rights, privileges, and immunities. But that commonwealth is called the "commonwealth of Israel"—an emphatic designation—leading us back through the ages of the past, pointing to the Jewish church as the emblem or type of the Christian, and proclaiming universal liberty and equality through the vast spiritual dominions of Him who hath "reconciled" both "Jew and Gentile unto God in one body by the cross, having slain the enmity thereby." And how infinitely contemptible do all modern notions of earthly glory and power and literal restorations appear when compared with the transcendent spirituality and magnificent grandeur of the apostle's corollary! Such is the plan of redemption, and such are the wise arrangements of Providence, that though distinctions had been created and much increased by human pride and prejudice, yet they are not to be continued. "Now," under the Christian dispensation, "now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit," Eph. ii-x, *passim*.

Unbelief of these great and glorious gospel truths has made the Jews what they now are. Even while reading the Old Testament they discern not its spirituality. They do not "look to the end of that which is abolished; but their minds were blinded." "Even unto this day, when Moses is read, the vail is upon their hearts." By their obstinacy the merciful purposes of God respecting them have been frustrated. "Nevertheless, when their heart shall turn to the Lord, the vail shall be taken away." Then, and not till then, shall the enlightened Jew discover the glory of the Mosaic dispensation, which introduces him to the exceeding great glory of the gospel. The resplendent light of Christian truth will chase away the gloom of Jewish error, and the recipient shall behold the ignorance in which he and his fathers walked respecting the land of promise—"the law of commandments contained in ordinances"—the language of the prophets, and the person, mission, and character of Him "who was despised and rejected of men, a man of sorrows and acquainted with grief." When the vail is taken away they will discern the spiritual purport and typical character of the Abrahamic covenant, that the earth is the Lord's and the fullness thereof, that all places are alike consecrated to the service and worship of Jehovah, that not in Jerusalem, nor in Judea alone men ought to worship. The Christ upon whom the Jew shall look with emotions of commingled sorrow and pleasure shall, by his blessed Spirit, teach him that all things were made by him and for him, and that the whole world is to be the theatre on which are to be displayed the glories of the cross and the triumphs of the redeeming plan.

We have thus endeavored to present, in as condensed a manner as possible, the New Testament view of the future prospects of the Jews. Their moral restoration is as clearly set forth in the writings of the apostle Paul, and there as strikingly illustrated, as could well be imagined. We have not seen fit to insist upon the spiritual illustrations

of prophecy given by him to the Romans. With the information already furnished, any reader of common capacity will perceive the propriety of our former exposition of many of the predictions of the ancient prophets respecting the future state of the Jewish nation. So completely destitute is the New Testament of the least allusion to any literal gathering, that it is absolutely mysterious how any mind could have made any such deductions. Nay, it is not mysterious, for when any hypothesis is assumed, however unreasonable, an appeal is made to the Scriptures to support the dogma and the writer. But this has generally been after the testimony of reason has been consulted and considered decisive. We have endeavored to divest these papers of a controversial character, but we could not wholly avoid an occasional allusion to the opinion of those who have written on this perplexing question. But it is not to the opinions of men, favorable or unfavorable, that we would appeal in support of our position. We have not weighed the case of the Jews in the balances of mere human reason, nor have we considered the probability or improbability, the possibility or impossibility, of the literal restoration of the Jews. The question in our mind has been what we consider the only safe one, viz., "Is the doctrine Scriptural? Can the literal return be fairly inferred from a proper interpretation of prophecy?" We have candidly stated our opinion, formed after deliberate investigation, both of the Old and New Testaments. We have gone where the Bible has led us, and there, on this subject, we are content to rest, until the clear light of eternity shall confirm or confound our conceptions of that series of events which is comprised in the divine administration of all human affairs. We may, however, in a future number, bring to light several historical facts respecting the actual return of the Jews, showing the fulfilment of certain predictions, and answer several objections which may be urged against our views of the moral restoration of the people of Israel.

REVIEW.

For the Methodist Magazine and Quarterly Review.

REVIEW OF DICK ON COVETOUSNESS.

BY REV. WILLIAM HOSMER, OF THE GENESEE CONFERENCE.

An Essay on the Sin and the Evils of Covetousness; and the happy Effects which would flow from a Spirit of Christian Beneficence. Illustrated by a variety of Facts, selected from sacred and civil History, and other Documents. By THOMAS DICK, LL. D., Author of the "Christian Philosopher," &c. New-York, Robinson, Pratt, and Co., pp. 318.

CHRISTIANITY has suffered inconceivably in its general interests by the imperfect, and even anti-christian views which have obtained on the duty of beneficence. All true Christians must deprecate the least attempt to mislead the public mind, or to induce a recurrence of that spurious liberality which distinguished the patrons of the Crusades; and which now, though in a less onerous degree, is contributing without discretion to the promotion of objects not embraced by an en-

lightened religion. Perhaps the disgust which so justly followed the overaction of the English hierarchy in favor of clerical support has contributed its full share to the external arrangement of church polity in this country. But if so, we appear to have fallen into the opposite extreme. Neither our civil nor ecclesiastical laws have any explicit bearing on this subject. And as we have left the propagation of the gospel to take care of itself, unaided by coercive measures, so we have also left the collateral branches of this duty unprotected by any legal penalties. There can be no government without penal sanctions, and we might reasonably demand by what authority this anomalous procedure has been introduced into church discipline. What success could be expected in the promotion of other virtues if disobedience were not regarded as a crime cognizable by church judicatories? Intemperance and profanity would dwell as much at ease among us as covetousness now does. If we could not expel liars, and drunkards, and profane swearers from the communion of the visible church, I think few could be found who would undertake the supervision of its morals. Nor is covetousness a sin of so subtle and abstruse a nature as to make it difficult of detection. In many instances, the parsimonious character of persons supposed to have an unimpeachable standing in Christian society has been a subject of remark by the entire circle of their acquaintance. This must be an evil of great magnitude, both to the reputation of Christianity and the character of its professors. Nor is it probable that this reproach will ever be rolled away from Zion, or her membership "come up to the help of the Lord against the mighty," until covetousness shall be treated as other forms of robbery, and those rules of excision so indispensable in other instances of gross immorality shall have an equally rigorous application to the service of mammon. No man ever discussed this subject with more fidelity to the statutes of the New Testament than Mr. Wesley. His various sermons and essays on the point form, if not the most valuable, at least *one* of the most valuable portions of his works. If he did not so definitely explain all the advantages of benevolence, nor trace to the full extent all the absurdities of avarice, it was because his manner of teaching *viva voce* from the pulpit necessarily excluded that particularity which is so easily attainable by those who have leisure to write a whole volume on a favorite topic. Yet in the details of practical beneficence he not only has no rival, but scarcely a competitor; motives of delicacy, or, it may be, some supposed difficulty, having deterred almost every other writer from making more than a few general observations, which for practical purposes fall infinitely short of the wants of the community.

The work before us emanates from a source entitling it to a very careful consideration from the religious public. Dr. Dick has acquired great celebrity in this country by his numerous and elegant writings on natural science and education. This is the first of his ethical essays in which he has treated of particular duties with the definiteness desirable in a practical treatise. His *Philosophy of Religion* is a great work, and decidedly one of the most useful and able systems of moral philosophy which has appeared in modern times. Judging from this work what the writer would accomplish in an essay on covetousness, we have every thing to hope. But it will be recol-

lected that only a small portion of his works is on theological subjects, and that he is perhaps the most ardent admirer and devoted follower of literature and science who adorns the present age. This being the case, we might have looked for something frigid and erratic—for some of that fanciful theorizing which is so common to men of genius when discussing subjects not intimately connected with their favorite studies. Nothing, however, of this kind appears, and the same elegant diction and copious thought which made his former works so popular are equally characteristic of this. To give the reader an outline of the author's plan, I shall present the following brief summary which concludes the introduction:—

“In the illustration of this subject the following plan may be adopted:—

“I. I shall describe the disposition or propensity designated by ‘*covetousness*,’ as it has operated and still operates in Christian and civil society.

“II. Demonstrate its *absurdity* and *irrationality*.

“III. Show its inconsistency with Christian principle, and the general tenor of the word of God.

“IV. Illustrate some of the *evils* which flow from the indulgence of covetousness.

“V. Investigate the principles by which Christians should be directed in the application of their wealth.

“VI. Illustrate some of the *benefits* which would result to Christians and general society, were covetousness undermined, and an opposite principle universally cultivated.

“VII. State some of the *means* to be used, in order to counteract the influence of covetousness, and to promote a spirit of Scriptural liberality among Christians.

“VIII. Offer a few solemn considerations to different classes of individuals in relation to this subject.” P. 18.

Covetousness claims pre-eminence among the attributes of fallen nature, and its true character is most impressively exhibited in the first chapter of this essay. Some brief extracts will serve to give the reader an idea of the course of the author, but will by no means present the strength of the argument:—

“It is not, therefore, in the *simple* desire of worldly good that covetousness consists, but in an inordinate desire of sensitive objects and enjoyments—a desire which is inconsistent with the rational nature of man, and with our duty to our Creator and to our fellow-men. Covetousness assumes a variety of forms, and manifests itself in many different modes:—1. It appears in its most degrading form in hoarding money and acquiring houses and lands, for the mere purpose of accumulation, when there is no intention of enjoying such wealth, or bringing it forth for the good of society. This is the characteristic of the man who is denominated *miser*—a word which originally signifies *wretched*, or *miserable*, as all such persons necessarily are. 2. It appears under the pretence of making provision for children—a pretence which is generally nothing more than a cloak to cover the principle of avarice which is fixed in the mind. 3. It operates most frequently for the purpose of gratifying sensual propensities—displaying elegance in dress and furniture, and giving scope

to a spirit of pride and ambition. In these, and many other ways, this vile affection manifests itself, robbing man of the true glory of his nature, degrading him in some respects below the level of the brutes, undermining every principle of religion, counteracting human happiness, preventing the renovation of the world, and reducing the soul to the level of a groveling idolater who 'worships and serves the creature more than the Creator, who is blessed for ever.' This inordinate desire of wealth has been productive of more mischief and misery in the world than almost any other unhallowed affection of the human heart. It has been the malignant source of almost all the evils which have been introduced into the social state, and of all the sorrows and sufferings to which the inhabitants of the earth in every age have been subjected.

"This vile affection may be considered as the *first display* which was made in our world of *sin*, or rebellion against God. Our first parents commenced their apostacy from their Maker by coveting the fruit of the 'tree of knowledge,' which he had expressly interdicted under the highest penalty. Though they were surrounded by the *munificence* of the Deity, though they were permitted to eat of every other tree in the garden of Eden, and possessed every thing that was pleasant to the eye and delicious to the taste—yet they dared to put forth their hands to the forbidden fruit, from the covetous propensity of enjoying what was not their own, and the ambitious desire of being 'like the gods, and knowing good and evil.' This covetous and ambitious act 'brought death into the world and all our wo,' and was the prelude and forerunner of all those devastations and miseries which avarice and ambition have entailed on the inhabitants of the world. We have reason to believe that this woful propensity, in conjunction with ambition, with which it is inseparably connected, in one shape or another, was the principal cause of the wickedness which abounded in the world before the flood, and of the overwhelming flood which swept away its inhabitants. For we are told, that 'the earth was filled with violence,'—plainly intimating that wars and devastations were everywhere carried on—that a system of rapine and plunder universally prevailed; that the strong and powerful forcibly seized the possessions of the weak; that the poor and needy were robbed and oppressed; that cities were demolished, fields and vineyards laid waste, and the ploughshare of destruction driven through every land. The whole history of the world from that period may be considered as little else than a revolting detail of the operations of covetousness and ambition, and of the direful effects they have produced on the destinies of mankind." Pp. 21, 22.

After having laid the foundation thus broad and strong, that "the love of money is the root of all evil," he lays hold on every principal fact in postdiluvian history as proof of his position. Sixty pages of glowing description are occupied in detailing the horrors of this one vice. We shall now present the reader with an instance intended to illustrate the effects of avarice, as displayed in a voluntary abridgment of personal comfort. There are several other cases given, of equal interest to the reader.

"Numerous examples of this kind might be brought forward; but I shall adduce only the following well-authenticated instance, in relation

to John Elwes, Esq., who was for some time a member of parliament for Berkshire. The father of this gentleman was a brewer, of great eminence, but his mother, though she was left near £100,000 by her husband, literally starved herself to death.

"About the age of forty Mr. Elwes succeeded to the property of his uncle, which amounted to no less than £250,000. Yet this wretched man, notwithstanding his immense wealth, denied himself of almost every comfort, in order to increase his store. He would walk home in the rain, in London, rather than pay a shilling for a coach; he would sit in wet clothes sooner than have a fire to dry them; he would eat his provisions in the last stage of putrefaction, sooner than have a fresh joint from the butcher's; and he wore a wig for a certain time, which his biographer saw him pick up out of a rut in a lane where they were riding, which had all the appearance of the cast-off wig of some beggar. When setting out on a journey his first care was to put two or three eggs, boiled hard, into his great coat pocket, or any scraps of bread which he found; then, mounting his horse, his next attention was to get out of London into that road where turnpikes were the fewest; then, stopping under any hedge whose grass presented stuff for his horse, and a little water for himself, he would sit down to refresh himself and his horse together, without ever once stopping on the road at any house.

"Two of his residences he chiefly visited were, Marcham, in Suffolk, and another in Berkshire. Marcham was the place he most frequently visited as he advanced in life; for this reason, that the journey into Suffolk cost him only two pence half-penny, while that into Berkshire amounted to *four pence*. To save fire he would walk about the remains of an old green-house, or sit with a servant in the kitchen. During the harvest he would go into the fields to glean the corn on the grounds of his own tenants, and they used to leave a little more than common to please the old gentleman, who was as eager after it as any pauper in the parish. In the advance of the season, his morning employment was to pick up any stray chips, bones, or other things, to carry to the fire in his pocket; and he was one day surprised by a neighboring gentlemen, in the act of pulling down, with some difficulty, a crow's nest, for this purpose. On the gentleman wondering how he would give himself this trouble, 'O! sir,' he replied, 'it is really a shame that these creatures should do so. Do but see what waste they make—they don't care how extravagant they are.'

"As he approached to the close of life his avaricious disposition increased, and his penurious habits became still more inveterate. He used still to ride about the country on one of his mares, but he rode her on the soft turf, adjoining the road, to save the expense of shoes, as he observed, 'the turf is very pleasant for a horse's foot.' When any gentleman called to pay him a visit, and the stable boy was profuse enough to put a little hay before the horse, old Elwes would slyly steal back into the stable, and take the hay very carefully away. He would continue to eat grain in the last state of putrefaction, and meat that *walked about his plate*, rather than have new things killed before the old provision was finished—a species of provisions not altogether unsuitable to so degraded a mind. During this period, he one day dined upon the remaining part of a moorhen, which had been brought

out of the river by a rat ; and soon after ate an undigested part of a pike, which a larger one had swallowed, but had not finished, and which were taken in this state in a net—remarking to a friend, with a kind of satisfaction, ‘Ay ! this is killing two birds with one stone.’ It is supposed that if his manors and some grounds in his own hands had not furnished a subsistence, where he had not any thing *actually to buy*, he would have suffered himself to have starved rather than have *bought any thing with money*.

“His *dress* was in unison with his mode of living. He would walk about in a tattered brown-colored hat, and sometimes in a red and white colored cap, like a prisoner confined for debt. His shoes he would never suffer to be cleaned, lest they should be worn out the sooner ; but still, with all his self-denial, he thought he was too profuse, and would frequently say, ‘He must be a little more careful of his property.’ His disquietude on the subject of money was now continual. When he went to bed he would put five or six guineas into a bureau, and then feel of his money, after he had retired to rest, and sometimes in the middle of the night he would come down to see if it was there. *Money* was now his only thought ; he rose upon money ; upon money lay down to rest. He would carefully wrap up a few guineas in various papers, and deposit them in different corners, and then run from one to the other to see if they were all safe ; then forgetting where he had concealed some of them, he would become as seriously afflicted as a man might be who had lost all his property.

“During the last winter of his life, he would frequently be heard at midnight, as if struggling with some one in his chamber, and crying out, ‘I will keep my money ; I will : nobody shall rob me of my property.’ At length, on the 26th of November, 1789, expired this miserable rich man, while absorbed in his avaricious propensities, leaving to the world a most striking and melancholy example of the miserable and debasing effects of covetousness. At his death his property amounted to above *eight hundred thousand pounds*, which were soon dispersed throughout all parts of England.” Pp. 51–53.

I presume no one will dissent from the following remarks on the general ignorance of Christians respecting the right use of property :—

“There are, perhaps, few things connected with the social state of more importance than the proper distribution and application of wealth ; yet there is no subject about which so many foolish and erroneous conceptions are entertained. Every one seems, in this respect, to consider himself as a kind of independent being, and to imagine that he has full power, both physical and moral, ‘to do with his own as he pleases.’ That he is invested with a sovereign right, either to give or to withhold his money, as he thinks fit, and that no one has authority to say to him, ‘What dost thou?’ Even Christians have not yet learned the legitimate use and application of riches, notwithstanding the pointed injunctions and the specific principles on this subject laid down in the word of God ; and, hence, it has too frequently been considered as no way inconsistent with the profession of Christianity for Christians to act, in this respect, in accordance with the maxims of general society, and the common practices of the men of the world. It is now more than time that other and nobler views

were entertained and acted upon by those who profess to be followers of the lowly Jesus—views accordant with the instructions of their divine Master, and the admonitions of his holy prophets and apostles." P. 171.

On the proportion of their wealth which Christians should devote to the cause of God, his observations are explicit and forcible—a circumstance not always found in works on this subject. Many of our late ethical writers have considered this a matter of great difficulty, as well as extreme delicacy, and have treated it in a manner so general, even when their views were orthodox, that no sensible effect has been produced. Not a few have seen the necessity of more pointed, definite, and Scriptural instruction on the duty of beneficence. The further improvement of the public mind on this subject involves several considerations which it may not be amiss to notice. 1. Then, we observe, that the present ignorance of the amount which ought to be given, is the result of obscure views of the obligation of the duty. 2. The next step is, to adjust the comparative claims of legal justice and Christian beneficence; and when this is done it will be found that to *pay* and to *give* are equally binding; and that it is not in the power of men so to bind themselves by human law as to invalidate the claims of the law of God. Dr. Paley has shown that no man can be morally bound to fight a duel, because he is under paramount obligations to his family, to his country, and to God. This reasoning applies with all its force to beneficence. God has declared that people shall give, and the mere fact that they are in debt has no more connection with their obedience to this command than it has with their obedience to any other. The injunction contemplates but one qualification, namely, ability. Were it otherwise, the covetous could release themselves from the performance of this duty by creating legal obligations sufficient to require all their available means. 3. The support of the poor has been considered very precarious and uncertain, because it was a matter of charity—thus intimating that beneficence is a sort of contingency. How it has crept into the minds of some that this most important part of Christian duty can be dispensed with at their pleasure, I know not. Perhaps we shall find some, after a while, making pretensions to religion, who can also dispense with "thou shalt not kill."

Dr. Dick has thrown out a great variety of suggestions to aid the candid in determining their individual duty; and although he gives no specific rule or scale of apportionment adapted to all cases, yet the interested inquirer will receive the fullest satisfaction.

"This is a point which, in many cases, is difficult to determine; and in some instances it must be left to the consciences of professed Christians to decide, as in the sight of God, and as amenable to him, what portion of their riches should be directly appropriated to his service. But there are certain general principles which may be laid down, by which every one who has expansive views of the importance of salvation, and the nobleness and generosity of the Christian character, may be directed in this matter; and by which it may be made to appear that ten times more than has generally been allotted ought to be exclusively consecrated to the honor of God and the regeneration of man.

"In addition to the three propositions noticed above, the following general maxims may be stated :—1. Wealth is of use only according to the manner in which it is employed. 2. It is by means of riches that the poor are provided for, that the salvation of the gospel is brought into effect, and that the moral world will ultimately be enlightened and regenerated. 3. That we ought to give a portion of our substance, in some measure corresponding to the importance and the magnitude of the object to which it is devoted. 4. That a comparatively small portion of wealth is adequate to procure every thing that is requisite to the true happiness of man. 5. That all useless luxuries and splendid equipage, intended only for mere pomp and show, should be discarded by every Christian. 6. That all, or at least the greater part of the wealth which remains, after providing in a decent and Christian like manner for the comfort of our families, should be devoted to the interests of the Redeemer's kingdom, and the general improvement of the social state, in subordination to this grand object. 7. That our chief object in acquiring riches should be, that we may have it in our power to consecrate a large portion of it to the furtherance of the grand objects to which I allude." P. 178.

To make the matter still more plain he lays down the three following rules for our direction, each of which is illustrated in the author's peculiar style :—

"1. The proportion of wealth commanded to be dedicated to the service of God, under the Jewish economy, may be considered as involving a certain principle, by which we may be directed in similar allotments under the Christian dispensation.

"2. The *voluntary contributions* made at different times *under the Jewish economy*, may be considered as a guide to direct us in the liberality which should be displayed among Christians.

"3. The proportion of wealth which Christians should appropriate for the service of God and the renovation of the world *may be deduced from the predictions of the ancient prophets.*" P. 179.

The counsel of God upon this subject is, that we "lay not up for ourselves treasures on the earth," but that we "lay up for ourselves treasures in the heavens." It would not be easy to mistake the plain import of so obvious a declaration. Nor do those who practically violate this instruction appear ignorant of its real character. There is a sort of ability in human nature to admit the truth in theory, and at the same time disregard it in practice; and to this, probably, must be ascribed the general contempt which has been thrown upon beneficence in the modern practice of Christianity. The reader will be pleased with the following pointed observations :—

"Now, if the tenth part at least of the income of every Israelite was to be devoted to such purposes, it would seem to follow that *nothing less* than this proportion should be allotted by every Christian under the gospel dispensation, for similar or analogous purposes. But it does not limit us to this proportion; as there are obvious reasons why it should be much greater under the New Testament economy. If the propagation of divine knowledge within the narrow limits of Judea required such a proportion of the income of every individual, while no missions were appointed to surrounding nations, much more, it is evident, is required under the present dispensation, when we are com-

manded to 'go into all the world, and preach the gospel to every creature,' and when more than six hundred millions of the earth's population are still immersed in pagan and Mohammedan darkness, ignorant of 'the true God and of Jesus Christ whom he has sent.' The exertion now required ought to be in some measure proportionate to the magnitude and extent of the work to be accomplished, and would require an expansion of heart and the manifestation of a spirit similar to that which was displayed on the day of pentecost, when 'all that believed were together and had all things common, and sold their possessions and goods,' and devoted them to the cause of their Redeemer. If Christians be really in earnest, as they ought to be, why should they hesitate a moment on this subject? If they see misery everywhere around them, and multitudes perishing in their sins; if they behold hundreds of millions of the heathen world overspread with moral and intellectual darkness, and perishing for lack of knowledge; if even the rude inhabitants of the Navigator's isles are sending their urgent petitions from afar, saying, 'Send over missionaries and help us;' if they are saying, almost in an agony, as they lately did to Mr. Williams, when he promised to come to Britain for a supply, 'We shall perhaps die, we shall die, we shall die, before you can return;' if Christians believe that 'the redemption of the soul is precious,' and that the eternal happiness of immortal minds so far surpasses in value the floating honors of the world, as the heavens in height surpass the earth; why should they remain in apathy or halt between two opinions on this point? Let wealthy Christians come forward with a noble spirit, and either consecrate a liberal portion of their riches with cheerfulness for such objects, or take the only consistent alternative—*throw aside altogether the Christian name*; for a covetous Christian is a nuisance in the church of God, and a contradiction in terms." P. 182.

The last great point to which we shall call attention is one peculiar to this work, almost every other writer having entirely overlooked it. While the discipline of piety has been maintained against other and less malignant evils, and the guilty have suffered excision from the church, to the crime of avarice no attention has been paid. When has it been known that a person was excluded from Christian society for covetousness? Few instances, I believe, can be found where any official notice has been taken of this deplorable vice—a vice more prevalent than any other in the community.

"Christian churches should strictly investigate the conduct of their members in relation to the portion of wealth they devote to religious objects. Those members of a Christian church whose incomes are generally known, and who are remiss on this point, ought to be calmly reasoned with as to their duty in this respect, on Scriptural grounds, and in accordance with the principles and obligations they admit as Christians. And, if they obstinately resist every argument and admonition addressed to them, and refuse to give a fair proportion of their substance to the service of Him from whom they derived it, they ought to be suspended from the peculiar privileges of Christian society. The church of Christ has undoubtedly a *right* to take cognizance of its members, as to this point, as well as when they are chargeable with a breach of duty in any other respect, or found guilty

of a direct violation of the laws of God. We are too apt to imagine (and custom has too long sanctioned the opinion) that the censures of the church are only to be inflicted on those who are found guilty of what the world terms *scandals*; and many professors of religion are thus led to consider themselves as acting a dutiful part in Christian society, if no such scandals can be proved against them. But the non-performance of duty is equally sinful, and as regularly denounced in Scripture as the direct commission of vicious actions. It is by the regular performance of duty more than by freedom from vicious practices that the reality of Christian principle is displayed. There is, perhaps, nothing that brings a man's Christian character to a more decisive test, both to his own conscience and in the eyes of others, than the circumstance of his *voluntarily* and perseveringly devoting a fair proportion of his wealth to the service of God and the benefit of mankind. A worldly minded man may continue for a considerable time to attend to divine ordinances, and make a fair *profession* of religion, while no regular demands are made upon his purse; but, were he called upon to contribute regularly, at least the tenth part of his income, it is more than probable he would display the latent avarice of his heart by mustering up a host of carnal arguments against such a demand, and would soon take his station, where he ought to be, among the men of the world. But if a man of wealth devote one-third, one-fourth, or even one-tenth of his riches to the cause of God and religion, and act a consistent part in other respects, a Christian church possesses, perhaps, the most tangible evidence they can demand of such a man's religious principle.

"There is a certain false delicacy which some religious communities seem to feel in meddling with the pecuniary affairs or allotments of individuals, and especially of those who are wealthy, or move in the higher spheres of society. They are afraid lest the pride of such persons should be hurt by such plain dealing—lest they should fly off at a tangent from their community, and lest the funds of their society should be injured by their withdrawal. But although it is proper to use the greatest prudence and delicacy in such matters, yet, if such persons refuse to listen to calm reasoning, and Scriptural arguments and admonitions, they give evidence of a spirit which is inconsistent with Christian principle; and it is no honor to any church to have such enrolled among the number of its members. Most of our churches require to be purified—to be purified from the communion of those who are actuated by a worldly spirit; and I know of no better external test that could be applied than that stated above. A church composed of eighty 'right-hearted' Christian men, generous, ardent, harmonious, and persevering in their efforts to promote the extension of Messiah's kingdom, would do far more to advance the interests of true religion, than if they were mixed up with five hundred men of a carnal spirit, who are chiefly guided in their religious professions by the opinions of the world." Pp. 249, 250.

He adds again,—

"When a church member has been found guilty of uncleanness, of an act of drunkenness, or of pilfering an article from his neighbor, a hue and cry is instantly raised; and he is separated from society, or, at least, brought under the discipline of the church. And the purity

of Christian communion requires that censure should be inflicted on all such delinquencies, and the offender, if possible, brought to a sense of his guilt, and to the exercise of repentance. But it is not a little strange and unaccountable, that while strict attention is paid to such *insulated* acts of moral delinquency, which in some instances are only *exceptions* to the general character of the individuals, and not *habits* of vice, men should be permitted to remain in the church, without the least censure or admonition, who are guilty not only of *acts* which indicate the predominance of avarice, but go on in a *systematic course* of such conduct." P. 251.

The appendix alone is worth more than the price of the volume. It consists of extracts from the official report of commissioners who were sent to inquire into the condition of the lower classes in Ireland. Never, perhaps, was there presented a more affecting scene of wretchedness resulting entirely from mismanagement and covetousness than in the case of millions of Irish peasantry.

On the whole, we think this is decidedly the best treatise we have seen on the subject; and its extensive circulation would greatly increase the debt of gratitude the Christian public already owes to the benevolent author.

For the Methodist Magazine and Quarterly Review.

GERMAN LITERATURE—PROFESSOR THOLUCK.

Selections from German Literature. By B. B. EDWARDS and E. A. PARK, Professors, Theol. Sem., Andover. Andover: 1839. Gould, Newman, and Saxton, 1 vol. 8vo.

WE are delighted with this book. Not that it adds materially to our stock of theological knowledge, nor that we agree with the sentiments of every treatise contained in it, or indeed with all the opinions of any one of them; but because it will go farther toward producing an enlarged and liberal way of thinking among American divines of a certain class, than any single publication that we have met with for the last ten years. How powerful is the *truth*! Look at the periodicals, pamphlets, and volumes that emanate in such teeming abundance from the Calvinistic presses, and you will be surprised to see how much *Arminianism* they contain; blended, indeed, with many of the errors of the Genevan reformer, both metaphysical and dogmatical, especially the former; but still exhibiting the struggles of many a strong and honest mind to free itself from the shackles of his soul-crushing doctrines, and to break forth into the free and pure atmosphere of gospel truth. Formulas are not what they were, at least for these men. Systems may bind others, but *their* spirits revolt—they have discovered that this is not the age of spiritual bondage. To use the language of the translators of the present volume, "The Bible is one of the freest books ever written. Its style is as unlike that of our scholastic systems, as the costume of the oriental is unlike the pinching garb of the Englishman. It never intended that men should abridge its freedom, and press it forcibly into the mould of any human compend. We prefer to see men shaping their creeds so as to suit the Bible, rather

than to see them shaping the Bible so as to suit their creeds. There is reason to fear that while in some cases the language of our confessions of faith is too pliant, bending to interpretations that are subversive of each other, it is in other cases too stiff and strait; giving no heed to valuable modifications of thought which reason approves, and allowing no place for some statements of inspiration, which always look somewhat strange alongside of the creed, and which can be disposed of most satisfactorily by the divine who is most of a lawyer. It is to be feared, for instance, that some special pleading is required for such an explanation of Matt. xi, 21; Luke x, 13, as will make them harmonize with the inflexible language of certain compends in reference to the doctrine of human passivity in regeneration. It is to be feared that there is a scholastic mode of stating the doctrine of the saints' perseverance, which can be shown to be in keeping with the inspired entreaties against apostacy by none but very ingenious and witty men. It is to be apprehended that many, influenced more by the narrowness of a creed than the freeness of the Bible, when they repeat such passages as Heb. vi, 4-6; x, 26-32; 2 Pet. ii, 20-22, *secretly look upon them as a kind of manœuvre, rather than as an expression of honest fear.* Has not the reader himself been haunted with something like this suspicion of artifice, even when he dared not breathe it to his own conscience? And *have not these passages, when invested with certain technical explanations, seemed to be in a strait jacket, or, at least, not exactly at their ease?*"

The italicizing is our own. But are not these precious confessions? The very consequences which Arminian writers have charged upon "certain creeds," "compendes," and "technical explanations," (to employ the significant terms of the translators,) time and again, and which have been indignantly thrown back upon them as misrepresentations, perversions, or false logic; with, perhaps, gentle hints, and insinuations not so gentle, that they were incapable of understanding the *system* in all its comprehensiveness; are *now* plainly perceived, and freely and fearlessly spoken of, by two professors in the Theological Seminary at Andover! We rejoice in these things. We look upon them, not with doubt and fear, not with suspicion and foreboding, but with honest exultation. They are omens of good. Nor are these professors alone in the *transition state*, between the darkness and bondage of a gloomy religious system, and the light and freedom of the true faith in Christ. A periodical, generally considered to be Calvinistic, if not professedly so, admits into its columns, with high commendation, an article on "Fatalism and Free Agency," which contains a fatal blow at the very foundations of that creed whose unnatural essence is, that man is but a machine, and his activity but a puppet-motion. The author of that article clearly shows that "Edwards on the Will" is not the impregnable fortress which many have supposed it to be; his arguments (which are essentially those of all Arminian writers upon the subject, although presented in a better form and with greater perspicuity than we often find on either side of this vexed question) contain the germ of another and a better doctrine than that "God foreordains whatsoever comes to pass." And, besides, we find in the very same journal a notice of "Henry Philip Tappan's Review of Edwards on the Will," in which that masterly production is sp ken

of, if not in terms of praise, yet with such slight condemnation that we cannot suppose the writer of the notice to be among the number of those to whom the dictum of Jonathan Edwards is, what the dictum of Aristotle was formerly, the end of all argumentation. Now Edwards's metaphysics are the basis of the dogmatic theology of Calvinism. The man who attacks the former is an assailant of the latter. And he who embraces the doctrine of a free will, not half-heartedly, or by way of *manœuvre*; not admitting and nullifying it within the compass of the same volume, as Professor Upham has done in his "Philosophical and Practical Treatise on the Will;" but honestly, thoroughly, and with all his heart, is on the threshold of Arminianism, the doctrines of which coincide, in the main, with those of the Methodist Episcopal Church.

We notice these tendencies of the times, we have said, without apprehension, considering them to be omens of good and not of evil. They indicate, as the editor of the Biblical Repository justly remarks of Mr. Tappan's work, "an existing and growing spirit of free inquiry and liberal thought." Our doctrines have nothing to fear from the prevalence of such a spirit. We welcome its appearance as the dawning of a brighter day in American theology. Ours are emphatically the *doctrines of grace*, though we dare not be so arrogant as some others have been, and claim exclusive right to that honorable phrase, as characteristic of our faith. We preach what may be called, without either arrogance or exclusiveness, the freest gospel in the world, for we declare to every man that he is a *free* agent; that he has a free, unshackled will, which is the basis of his responsibility; and in all honesty of heart, without any mental misgivings, any consciousness of "manœuvre," any self-suspensions of secret "artifice," we preach to all men a *free* and full salvation. And these free doctrines we find in "one of the freest books ever written—THE BIBLE." Let the spirit of earnest inquiry, then, become general and influential; let sound learning and acute criticism be brought to bear on the investigation of Bible truth; let men come up to the great questions of theology without prejudice, fear, partiality, or presumption; let even Rückert's canons of interpretation* be adopted and acted upon in determining what doctrines were taught by Peter and Paul, by James and John; in a word, let men examine the Scriptures without first "narrowing their views down to the standard of a sectarian creed," and we have no fears for the issue; the human mind is not in love with error; the intellect of man has no predilection for absurdity; the truth is too clear and shines forth too brilliantly from the sacred page not to strike

* "Employ all the proper means in your power to ascertain the true sense of the writer; give him nothing that is thine; take from him nothing that is his. Never inquire what he ought to say; never be afraid of what he does say. It is your business to learn, not to teach."—*Selections*, p. 293. "A commentary must be *impartial*. The interpreter of the New Testament has no system, and ought to have none, neither a doctrinal system, nor one where sentiment predominates. As an exegete he is neither orthodox nor heterodox:" "his only business is to investigate the meaning of what his author says, and to leave other things to philosophers, doctrinal writers, and moralists."—p. 295.

with full power upon the mental eye that looks upon it through the unclouded medium of honest and sincere investigation.

The translators of these selections have well set forth, in their introduction, the characteristic distinctions between the German and the English intellect. To promote a combination of the *subjective*, ultra-spiritual tendencies of the former, with the *objective*, ultra-practical spirit of the latter, is a main object of their work. Several additional considerations have induced them to publish: viz., the well known tendency of an acquaintance with foreign authors to enlarge and liberalize the mind: the fact that German evangelical theology affords a strong illustration of the power of truth; 1. Because the German arrives at the same results, by dialectics and spiritual philosophy, to which we come by a common sense interpretation of the plain meaning of the Bible; 2. Because the evangelical divines of Germany have adopted and maintained their theological opinions after contesting every inch of the ground with their rational and skeptical opponents; and, 3. Because the whole course of their education has tended toward infidelity, thus rendering a vigorous contest necessary in the minds of these divines themselves before they could become settled in their religious sentiments, especially as a large number of eminent German theologians deny the divine authority of the Bible entirely; and, lastly, the fact that we have hitherto known too little of the fervor of German religion, and of the excellences of the German style of preaching. Good and sufficient reasons are these, and every one of them is a theme on which a thinking man, possessing the necessary information, might write a good book. We thank Messrs. Edwards and Park for this translation, and for the valuable introduction and notes that accompany it, and we shall look with anxious expectation for the volume which they announce to be in preparation. They are doing a good work; we bid them God speed in it.

The volume before us contains the following treatises:—The first is an essay on the "Life, Character, and Style of the apostle Paul," translated from Tholuck, by Professor Park; and it is an interesting, candid, and instructive essay, upon a highly attractive topic. The second is a brief, but touchingly beautiful piece, upon the "Tragical Quality in the Friendship of David and Jonathan," translated from Köster, by Professor Edwards. The third is upon the "Gifts of Prophecy and of Speaking with Tongues in the Primitive Church," from the German of Dr. L. J. Rückert, by Professor Edwards. The fourth and fifth are "Sermons by Dr. Tholuck;" and a "Sketch of the Life and Character of Tholuck," by Professor Park. The sixth and seventh are a "Commentary upon the fifteenth chapter of the first Epistle to the Corinthians," from Rückert, and a speculative essay upon the "Resurrection of the Body," from J. P. Lange, by Professor Edwards. The eighth and ninth are the "Life of Plato," from Tennemann, and a "Sketch of the Biographers of Plato and of the Commentators upon his Writings," by Professor Edwards. The last is a luminous and beautiful essay upon the "Sinless Character of Jesus," by Dr. C. Ullmann, translated by Professor Park.

It is not our design at this time to notice particularly any of these but the fourth and fifth. If opportunity serve we shall take occasion at a future period to offer some remarks upon Rückert's principles of

interpretation and commentary, as exhibited in the sixth article above mentioned; and also upon the last, and, perhaps, the finest treatise in the book, Dr. Ullmann's splendid exhibition of the pure and spotless character of the *man* Christ Jesus, in connection with which, we hope to be able to vindicate the Scriptural doctrine of Christian perfection against the arguments and aspersions of two recent writers in the American Biblical Repository. Our task at this time is to make our readers acquainted, in some degree at least, with the life, character, and style of preaching of the most evangel'cal divine in Germany, and one of the most remarkable men of his age.

The sketch given in this volume is very elaborate, and while it contains many new and interesting facts in the history of Tholuck's rapid and successful career, it also gives a fair exposition of his opinions, and many judicious criticisms upon his habits of thought and preaching. From this article, and from the truly valuable notes upon the sermons of Tholuck contained in the preceding one, we have made up the account which is here given, and which we have no doubt will be interesting to the readers of this journal, in view both of the eminent and distinguished character of the man of whom it treats, and of the similarity which, we think, subsists between some features of his preaching, and those which have marked the most successful preachers of our own connection in this country.

Frederick Augustus Gottreu Tholuck was born at Breslau, the capital of Silesia, on the thirteenth of March, 1799. He left school in his twelfth year, in order to acquire his father's trade, that of a goldsmith, which it was designed that he should follow: but Providence had other work for him to do, and in 1816 he entered the university of Breslau, where the bent of his disposition soon led him to devote himself closely to the study of oriental literature. Previously to his entrance into the university, and indeed until the last year of his stay there, he was a decided infidel. He says, "Even in early boyhood, infidelity had forced its way into my heart, and at the age of twelve I was wont to scoff at Christianity and its truths." Tholuck was not alone in this unfortunate condition, as multitudes of the German students in the Gymnasias, and even in attendance upon the theological lectures, are avowed infidels. What else, indeed, can be expected, when the entire influence of such men as Eickhorn, De Wette, and Gesenius is thrown into the scale of rationalism, (the worst form, perhaps, that modern infidelity has assumed,) but that candidates for the ministry, who look up to these learned men as teachers and models, should imbibe their pernicious but attractive errors, surrounded as they are with all the ornaments of highly cultivated taste, immense learning, and ingenious philosophical speculations, and presented to the youthful mind as the results of the most universal research, conducted by the greatest scholars of the age? Little wonder is it, indeed, that these candidates for the ministry should be "peculiarly unsusceptible of religious influences;" that they should look down with contempt upon the religion of the heart; and be destitute of all sober views of the nature of the high and holy office for which they are professedly preparing.

These discouraging circumstances add greatly to our admiration of Tholuck's character, and to the sympathy which we feel for his ear-

nest striving with the natural tendencies of his own heart to infidelity, thus strengthened and confirmed by all surrounding influences. We can believe him to speak truth when he tells us how hard was the struggle through which he had to pass before "attaining to the assurance of that faith" in which he afterward became a full participant. We are sorry that we can learn but little in regard to this great change, the causes that produced it, the steps of its progress, and the period of its complete development in the entire alteration of Tholuck's character. Nothing is more delightful, while at the same time there are few things more instructive, than to trace the progress of an individual mind, step by step, in that great transition from sin unto holiness which must take place in every man before he can be received into the favor of his Creator; but such a contemplation becomes doubly interesting when this mighty revolution is passing in the mind of a man of great intellectual powers and extensive attainments in letters or science. In such a mind the struggle acquires additional intensity of interest, from the incalculable power of the associations with which education, study, and thought (all previously carried on without reference to religion) invest the soul, and from the wonderful energy with which intellectual *pride* comes to the assistance of native depravity in sustaining the conflict with the Spirit of truth. In the case of Tholuck, we should love to observe the growth of conviction, from its first feeble germs until its full development, and the progress of conversion, from the first faintly-breathed prayer, or half-formed resolution, to the final consummation of the change from darkness unto light. That such a change did take place, the whole tenor of his life and writings clearly establishes, notwithstanding the insinuations of his enemies, founded upon the honors which he received soon after the change of his religious views, that his conversion was the result of sinister motives entirely,—of the "desire to procure the patronage of the government, and become the head of the Pietists." Professor Park tells us, that an intimate acquaintance with Professor Neander, of Berlin, was highly serviceable to his religious character. "He was also peculiarly indebted to the faithful religious counsels of Baron Van Cottewitz, a very pious Lutheran, still living at an advanced age in Berlin. Tholuck himself frequently refers to this man as his spiritual father."

In 1819, when only twenty years of age, he was appointed professor extraordinary of theology, at Berlin, in the place of De Wette, who was removed by the Prussian government. "Succeeding, at so early a period of life, so distinguished a professor as De Wette, he was obliged to withdraw his attention in some degree from his oriental studies, and direct them more particularly to theological. He applied himself with great zeal and assiduity to the defense of evangelical religion, and his efforts secured the warm approbation of the king and ministry of Prussia, and soon elevated him to the station of a leader in the orthodox party." His mind was developed with remarkable rapidity in this new situation, although, indeed, his precocity of intellect was very early manifested.

His career of indefatigable industry as a writer commenced shortly after his elevation to the professorship: for in his twenty-second year he published "Hints for the Study of the Old Testament," 8vo., 1821,

which was followed in the same year by a treatise on the "Pantheistic Theology of the Persians." In 1822 he published a treatise on the "Moral Influence of Heathenism," which has been translated by Professor Emerson, of Andover, and published in the Biblical Repository. It would be tedious to enumerate all his publications: the catalogue is sufficiently great to cause our unmingled admiration of the fertility of his mind and his unwearied diligence. His writings are not mere compilations, or hastily prepared effusions of little value; but the sermons, essays, commentaries, dissertations, and controversial tracts which have issued from his ever-active mind in such rich abundance are full of instructive and interesting matter, many of them elaborate, and all distinguished for the erudition and research which they display. Still, it would perhaps have been better for Tholuck to have published more sparingly. There is little excuse for careless writing at this day, when books are so multiplied that every useless or badly written treatise is an unjust imposition upon those that read it. We do not mean, therefore, to commend the haste with which Tholuck wrote; we have in our eye too many inaccurate and slovenly performances of late years; we have too great an abhorrence of that self-complacency which leads a man to suppose that his undigested crudities, fragmentary thoughts, and half-formed paragraphs are good enough for the rest of mankind, to be found defending such a course even upon the ground of his constant occupation and entire want of leisure. The man who is so constantly occupied that he cannot correct his writings, and give them comeliness and compactness, has no business to write at all, and does it at the peril of his reputation; when he sends forth a book with his name upon the title-page, his book and his name are before the public, and they have an undoubted right to require at his hands such a regard to their understanding and their time as will prevent him from offending the one by his blunders, or wasting the other with his prolixity. No strength of intellect or depth of erudition will enable a man to dispense with careful examination and revision of what he writes, especially on matters of such grave and serious importance as the great topics of theology. Accordingly, Tholuck has laid himself open, in some of his publications, to the animadversions of his opponents, and they have been eagle-eyed in observing his errors, and swift to take advantage of them. Fritzsche and Strauss, not without truth, though in a spirit which by its own extravagant bitterness prevented them from succeeding in their attempt to ruin his literary reputation, charged him with errors against the laws of interpretation and the principles of philology. But, says the biographical sketch before us,

"Even his enemies are obliged to concede, that the censures heaped upon him were too unqualified and indiscriminate, and that his inaccuracies were by no means so gross, nor his faults of style so censurable, as was pretended." "The deportment of Tholuck throughout the whole controversy was truly Christian and noble. He considered himself as attacked, not by Fritzsche only, but by the great body of the rationalists. They instigated Fritzsche to his merciless criticism; men, of whom we should little suspect such dishonorable conduct, furnished him with materials for his censure, and his condemnatory works may be considered the joint effort of those most interested in

Tholuck's downfall; and yet the effort was, as the candid now confess, unsuccessful. It may also be remarked, that there were feelings of personal ill-will, which instigated Fritzsche to his encounter with Tholuck."

Tholuck was appointed in 1826, in the twenty-seventh year of his age, to succeed Dr. Knapp as professor ordinarius of theology, at Halle, which chair he has continued to fill with the utmost zeal, industry, and success up to the present time. "The same erudition, enthusiasm, and glow of piety which make Dr. Tholuck interesting as a commentator, make him still more so as a lecturer. Though he is associated with such men as Wegscheider and Gesenius, his lectures were attended, in 1834, more fully than those of either of his colleagues, and they are often more attractive than any, except those of Gesenius. Nor are they merely attractive. They excite the apprehension, even of those who resist their argument, that, after all, the 'fanaticism' of Tholuck may be right reason. 'It is a common remark,' says Professor Sears, 'that if a young man do not wish to become a Pietist, let him avoid Tholuck's lecture room.' Of the theological students at Halle, scarcely one is to be found who comes to the university with personal piety. Of the five hundred who are now studying theology, perhaps there are sixty serious young men, and about thirty hopefully pious; and these are the fruit of Tholuck's labors."

Indeed, there is abundant evidence that the labors of Tholuck for the benefit of the young men under his care are not confined to the lecture room or the study. The following statement of the means which he employs for promoting the moral and spiritual welfare of those over whom he exercises that powerful influence which a teacher always exerts upon his pupils, either for good or evil, will be interesting to all our readers, but especially to those engaged in the business of instruction in our schools, academies, and colleges. "When at Berlin he established at his own house a religious conference, chiefly for the benefit of the pious students of the university. It was held every week, and its exercises were prayer, singing, the reading of the Scriptures, or of a sermon, familiar conversation, on doctrinal or practical theology, and sometimes a direct religious address. This conference is still continued every Saturday evening. It is the more worthy of notice, because meetings of this character are generally subjects of ridicule among the Germans; and, besides, are often regarded with suspicion; have sometimes, indeed, been expressly prohibited by the government. Since Tholuck has been at Halle, he has held similar meetings at his house once or twice a week."

He also conducts a missionary meeting every month, at which he presents the latest intelligence respecting American, English, and other missions. He labors much in preparation for this meeting, and imparts to it a lively interest. This missionary spirit would not be indeed particularly noticeable among American Christians, but it is to be viewed in contrast with the prejudices and the dormancy of even the evangelical party in his own land. The German professors ordinarily have little or no personal intercourse with their pupils, and are often wholly unacquainted with them. The students are too numerous, and the professors too much absorbed in study, to permit a great degree of social intercourse. Neander and Dr. F. Strauss at Berlin,

however, have labored to exert a personal religious influence upon their scholars; and Tholuck, as he has a very peculiar interest and tact in conversation, employs his talent with fidelity. Professor Sears, writing from Halle in 1834, says, "The uncommon pressure of Tholuck's public labors leaves him no leisure time. But when he walks, which he does twice a day, and an hour and a half at each time, he invites three or four students of similar religious character to accompany him. With these he converses in a manner best adapted to win them to a religious life. With the serious he comes directly to the point. With others he spreads his net wider; and through the medium of literary, philosophical, or theological discussion, conducted with vivacity and the utmost affection, he steals upon their hearts and holds them his captives. Another company are, for the same purpose, invited to his dinner table, and thus daily he spends several hours, as a friend, patron, and pastor to the more hopeful among his pupils. If they are indigent, he remits their tuition; and if he publishes a sermon or a pamphlet, the profit goes to them. His extensive and choice library is always at their service." pp. 211, 212.

This is admirable—especially so in a professor in a German university—in a land where spiritual religion is despised as fanaticism. We cannot forbear to ask the question here, How many are there of the teachers of academies and professors of colleges, in this country, where every thing is favorable to religion, who are thus faithful in the discharge of their duty to students? We fear that there is an alarming want of fidelity in this respect; and, what is worse, we fear that it arises from a false principle, which has crept into our views and systems of public instruction, mainly from a fear of incurring the odium of sectarianism. The principle to which we allude is, that intellectual culture may, nay, ought to be, disconnected from religious teaching. How far this opinion is openly avowed is one thing; how far it is secretly and most hurtfully operative, is another. For ourselves, we cannot resist the impression that the standard of moral and religious education among us is far below that of intellectual cultivation; and it is our opinion, deliberately and carefully formed, that more direct and decided means should be employed for securing the religious improvement of students in our schools and colleges than are commonly brought to bear upon them.

We would not be censorious—but is it not too much the case that our professors in colleges, while they are careful to observe and assist, by every means in their power, the progress of their students in the acquisition of literature and science, concern themselves comparatively little about their religious character and attainments? That they take much more pains to insure the intimacy of their pupils with Cicero and Horace, with Euclid and Newton, than with Christ and the apostles? Nay, is it not too frequently the case that the improvement of the mind is the sole concern, while that of the heart is left to chance, or perhaps, as some would more piously say, to the arrangement of Providence? How seldom are the connection and interdependence of all literary and scientific truth with the great doctrines of revealed religion insisted upon, with any force and directness, in the lecture rooms of our colleges and universities? How much more seldom still do our professors take their pupils apart, and converse

with them in private upon the great and momentous affairs of religion, in comparison with which all their acquisitions in literature and science are but "sounding brass and a tinkling cymbal?" We rejoice to know that there are some splendid examples of religious fidelity among our literary men; that there are some in our colleges whose elevated attainments in religion, and purity of character and conduct, give grace and beauty to their intellectual accomplishments; that there are some who do not fail to embrace every opportunity afforded by their situation of unfolding to the youthful minds around them those great truths, the reception or rejection of which will fix their eternal and unalterable destiny! Earnestly do we pray that such a spirit and such practice may become universal, and that every professor and teacher in the land may feel the force of the sentiment, that to give a man intellectual power without cultivating his moral feelings is to do Satan the kindness of sharpening his weapons. It is a desperate trifling with immortal interests, and a fearful playing at fast and loose with the laws of God, thus to violate one of the highest and most awful trusts that can be reposed in a human being, that of forming and educating the minds of youth, not merely for *time*, be it remembered, but for *eternity*. No man should be intrusted with the education of youth who has not himself been taught in the school of Christ. And the Christian teacher should feel a deeper responsibility than ordinary men in regard to the dissemination of religious truth. He should look upon his pupils with feelings of the most intense solicitude for their spiritual welfare; feelings, not only springing from that expansive benevolence which animates the heart of every true Christian, leading him to put forth his personal efforts for the salvation of souls, but other, and even stronger emotions, akin to those which are developed by that deep sense of personal responsibility which is implanted by the Spirit of God in the heart of every man whom he calls to the great work of preaching the gospel of Christ. But we are dwelling too long on this interesting topic: we now return to our subject, in which the principal point remaining to be noticed is, the character of Tholuck as a preacher. Before we proceed to this, however, we cannot refrain from quoting a passage from the work before us, which increases our admiration of the zealous and laborious professor of theology:—

"It is worthy of remark, that, notwithstanding Professor Tholuck has for a long time given to the world two or three volumes a year, some of them highly labored; and in connection with these efforts for the public has delivered regular lectures at the university, sometimes two or three lectures a day; has preached statedly once a fortnight, and on frequent intermediate occasions; has maintained the responsible and onerous station of a leader in the evangelical party for the period of nearly twenty years, and is at the present time but just forty years old; and notwithstanding he has combined with all these labors a sedulous attention to the personal duties of a gentleman, a Christian, and a pastor, he has been afflicted during the whole period with feeble and precarious health, and has been reduced at times nearly to a state of blindness. Suffering under a broken constitution, he has been obliged, like Neander and Hengstenberg, to depend upon rigid physical discipline for ability to prosecute his studies. His person is

slender, his temperament nervous, and his life is a perfect conflict between mind and body. His appearance is at present that of a man prematurely grown old. It is to be earnestly hoped that he may add another to the many illustrations of the remark, that men of the feeblest constitutions often accomplish the most, and live the longest."

In regard to the *philosophical* opinions of Tholuck, it is sufficient to say, that, like most of his countrymen, he is a spiritual *transcendentalist*, and of course holds the doctrines of the "sensual school" of Locke and his followers in utter aversion, if not in contempt. His *theological* views are formed without fear, and discussed without reserve; in his speculations upon theological subjects he is independent and untrammelled; and while the spirit of his doctrines is eminently evangelical, he examines every doctrine of Scripture for himself, without attempting to regulate his religious creed by "compend" and "formularies." It is stated by Professor Park, that "while he is an admirer and eulogist of Calvin, he sometimes expresses such feelings in regard to the peculiarities of Calvinism, as can be palliated only on the ground of a mental structure and habits of association altogether peculiar." No doubt: and the peculiarity of his mental structure is, that he "examines every doctrine for himself, as if he were the first man who had investigated it," without first shackling his mind by a compend of dogmas which would prove, if honestly embraced, an effectual barrier against free and independent mental action; and we are very much inclined to the opinion, that all men who investigate the doctrines of Christianity in this proper spirit of freedom and honesty, will be apt in the end "to express such feelings in reference to the peculiarities of Calvinism" as would not be very palatable to the regularly installed teachers and authorized defenders of those peculiarities in this country.

We proceed now to notice the character of Dr. Tholuck as a *preacher*, and in this part of our subject we take great pleasure in following the sketch before us, in which Professor Park has manifested great judgment and discrimination; in general, we coincide with the opinion which he has so well set forth, and the few points in regard to which we differ from him will be briefly noticed as they occur in order.

"One of the most obvious peculiarities of Tholuck's sermons appears in their *plan*. The introduction always, and the proposition often, precedes the announcement of his text. This, however, is no peculiarity of him, in comparison with other German preachers." p. 220. It is a question with us whether this peculiarity might not be occasionally introduced with advantage in our own pulpits. The design of it seems to be to excite the attention of the hearer, before reading the text, to a Scriptural doctrine, which is supported or set forth in the passage introduced, and thus the *want* of the text is felt by the hearer just as the preacher utters it. Something similar to this we understand to have been the occasional practice of an eminent living preacher of our own denomination, and it is said to be attended with a good effect.

"The *division* of his discourses is generally definite and precise; sometimes beautiful; almost always simple in its nature, but often artificial in its mode of expression." This is a matter of vital im-

portance in the structure of a sermon. While a natural, clear, and simple division contributes greatly to the beauty, perspicuity, and energy of a discourse, it is especially valuable for the assistance it affords to the *memory* of ordinary hearers. A clear and obvious method in preaching is more valuable in this respect than any other excellence. A good illustration of the value of a *natural* order is quoted from Witherspoon by Dr. Porter, in his lectures on homiletics and preaching: "Suppose I desire a person going to a city to do several things for me; as, to deliver a letter to one man; to visit a friend of mine and bring me notice how he is; to buy a book for me; and see whether any ship is to sail for Britain soon. It is very possible he may remember some of them, and forget the others. But if I desire him to buy me a dozen of silver spoons, to carry them to an engraver that my name may be put on them, and to get a case made for them, it is likely he will remember all." As instances of Tholuck's method of division, we select the following from the sermons before us: Psa. cxix, 67, "Before I was humbled I went astray; but now I keep thy word." The object of the discourse is to answer the question, *why our resolutions so frequently remain without results*; and the simple division in answer to this question is, 1. Because we do not *humble ourselves*; 2. Do not humble ourselves *before God*; 3. Do not humble ourselves *in faith*. The sermon on Rom. viii, 15-17, has for its object to establish the proposition that *the testimony that we are the children of God is the surest pledge of eternal life*; and the division is as follows: first, how the testimony is given that we are the children of God; secondly, why this testimony is a pledge of eternal life.

"Another characteristic of Tholuck's sermons is, *the absence of all display of learning, of abstruse thought, and long continued argument*. His freedom from literary ostentation is the more commendable, as he has so vast an amount of literature which he might display." Few men would be content to deliver such modest, unostentatious sermons before the audience of a German university. Nor do we consider such freedom from severe processes of reasoning to be inconsistent with a proper fullness and richness of instructive matter. To *teach* a congregation, such as the mass of Christian audiences, it surely is not necessary that a man should enter upon and pursue a long course of profound argumentation, in an abstruse and metaphysical manner, just as if he were lecturing before a body of students sufficiently interested in his discussions to give him the severest attention, and capable of following him through all the intricate mazes of his wire-drawn logic. Indeed, we are well convinced that such preaching is generally unfruitful, and calculated, while it can benefit the *understandings* of but few of the hearers, to drive away spirituality and fervency of feeling from the hearts of all. Let it be observed, that we are not objecting to the communication of instructive matter in sermons; but that our objections lie against a mode of preaching which has assumed for itself the name of instructive, rather than of pathetic or imaginative preaching; while, in fact, it tends neither to bring out and strengthen the faculties of the mass of hearers, (because it is not adapted to their capacities and habits of thinking,) nor to warm and enliven their religious feelings, because it does not appeal to the reli-

gious *sentiment* at all. The sermons of Jesus and his apostles were didactic, indeed, but it would be difficult to find any points of comparison between their simple, yet imaginative discourses, and the tedious argumentative harangues of many modern preachers. The opinion of Tholuck, that "the heart, rather than the intellect, should lead the way into the truth," is very nearly correct. The sermons of Mr. Wesley, pregnant as they are with instruction, are yet admirable models of simplicity, brevity, and directness of appeal to the heart as well as to the understanding.

"Another characteristic of Tholuck's sermons is, *the elevation and richness of religious sentiment which they display*. His standard of Christian character is much more like that of Paul, in such chapters as the eighth of Romans, than is common among British and American divines." In illustration of this we might quote from almost any of his discourses; we open upon the following in the book before us: p. 147, "Prayer is the pulsation of the soul. It need not always be expressed in words, for the apostle exhorts Christians to 'pray without ceasing.' No, my friends; there is a prayer which the faithful offer, and which, like the pulse in the veins, never ceases its motion by night or by day, and which can be heard by no human ear. In this inward, silent supplication are the faithful continually exclaiming, *Abba, dear Father!* How is it with you when some beloved friend is called away from you by death? Through all the hours that succeed his departure do you not bear him constantly about with you in your heart? Yea, are you not wont to conduct a silent, uninterrupted dialogue with him, which is not audible to the ear of a companion? So it is with the ceaseless prayer, going forth from the man who has received into his own heart the testimony of his heavenly adoption. He cannot forget what new and unmerited grace has been bestowed upon him; he cries out continually, 'See what love the Father hath shown us, that we should be called the children of God!' and in the inmost sanctuary of his soul the words are repeated incessantly, Beloved Parent! precious Father!"

It is remarked also, by Professor Park, that Tholuck's sermons are characterized by *liveliness and exuberance of fancy*. He is a poet in his prose; his imagination knows no bounds. Speaking of the ascension of Christ, he proceeds:—"The same instruction that was proclaimed by his advent and by his life, was also proclaimed by his ascension. How might he have departed? If the Lord of glory, whom they had nailed to the cross, but who could not be held by death, had, when risen from the grave and glorified by Heaven, gone to the place of his agonies, to the mount of Olives, and there waved his banner of victory before all the world; he had only to give one nod, and the city which had cried out against him, 'Away with Jesus! release unto us Barabbas!' would have sunk into the deep, like Sodom and Gomorrah; and the people who had cried, 'His blood be upon us and upon our children,' must have shrieked out, 'Ye mountains cover us, and ye hills fall upon us!' Yet here also the 'Lord was not in the storm and the tempest, but in the still small sound.' Early in the morning did he once more assemble his own in Jerusalem; darkness still brooded over the streets of the city; he then walked, in the stillness of the morning twilight, with the eleven, to the mountain which had wit-

nessed his bloody sweat on the night of his sorrows. The earliest rays of the opening day shone through the clouds; and then, says the history, he lifted up his hands and blessed his chosen ones, and a cloud took him up from the earth. Amid the shades of night he came; in the redness of the morning dawn he went away; ever, ever shalt thou stand before our souls, thou glorified Saviour, in the same attitude in which thou didst leave the world, with thy hands extended over thy chosen, to bless them." p 133.

How exquisitely touching and beautiful is the following description of the same scene—the ascension of Christ!—

"You all know, my hearers, of what invaluable worth is the last look of a departing friend. As his countenance then appeared—that is the image which imprints itself most deeply on the soul. Why is it unpleasant to stand, as one must, by the dying bed of a friend, who is trembling under the cold touch of death? Ah! above all things else is it on this account, that the loved one will ever recur to our remembrance in this image of pain. How delightful now it is to see the manner in which the last glance of the Saviour fell upon his chosen. 'He lifted up his hands and blessed them, and as he was blessing them he parted from them.' If an inventive fancy would form some conception of the mode in which the Saviour might have taken his departure from earth, that Saviour who broke not the bruised reed, nor quenched the smoking flax, could it design a more becoming, a more beautiful picture than this? This mode of the Redeemer's departure did not take place by accident. It is in keeping with the whole life of Him who came into the world, not to condemn it, but to make it happy. We read of the apostles, that they 'went back to Jerusalem with great joy!' With joy? With joy after their one and all had been parted from them, and while they were not yet certain of his revisit in the Spirit? Yea, with joy. They had seen the hands stretched out to bless them! Wherever they stood and wherever they went, the blessing hands were before their eyes."

The singular *energy and boldness of his appeals* is another feature of Tho'uck's preaching which deserves particular notice, especially when we consider the character of the congregations before which they were delivered. There is no fear of man before his eyes. When we remember that these discourses "were preached in the very citadel of rationalism, to young men who were cherishing that peculiar independence and unmanageable self-esteem characteristic of a university life; to an audience, the vast majority of whom were not only violent in their prejudices against the preacher's doctrine, but still more so against his religious feeling," we cannot but admire the boldness and fidelity of the preacher. In illustration of this remark, we quote the following from the sermon on the penitent thief:—

"It is too late!—Who is that hastening through the darkness of the night on the winged courser? It is the son, who has been wandering in the ways of sin, and now at last longs to hear from the lips of his dying father the words, 'I have forgiven you.' Soon he is at his journey's end, in the twinkling of an eye he is at the door—'It is too late!' shrieks forth the mother's voice; 'that mouth is closed for ever!' and he sinks fainting into her arms. See that victim for the scaffold; and the executioner whetting the steel of death! The multitude stand

shivering and dumb. Who is that, just heaving in sight on yonder distant hill, beckoning with signs of joy? It is the king's express; he brings a pardon! Nearer and nearer comes his step; pardon! resounds through the crowd—softly at first, and then louder and yet louder. ‘It is too late!’—the guilty head hath already fallen! Yea, since the earth has stood, the heart of many a man has been pierced through by the cutting words, ‘It is too late.’ But O, who will describe to me the lamentation that will arise, when, at the boundary line which separates time from eternity, the voice of the *righteous Judge* will cry, ‘It is too late!’ Long have the wide gates of heaven stood open, and its messengers have cried at one time and another, To-day, to-day if ye will hear his voice! Man, man, how then will it be with you, when once these gates, with appalling sound, shall be shut for eternity? Agonize that you may enter in at the narrow gate; for many, I say unto you, shall strive to enter in, and shall not be able. When once the master of the house hath arisen and shut the door, then shall ye begin to stand without, and to knock at the door, and to say, ‘Lord, Lord, open unto us,’ and he will answer and say unto you, ‘I know you not whence ye are.’”

But we must bring these remarks to a close, delightful as is the task of noticing the beautiful and powerful developments of a master-mind, devoted to the great work of unfolding the truth as it is in Jesus. We trust that the points of excellence here presented may attract the attention, and excite the righteous emulation of many among our own preachers. Indeed, the style, manner, and even the general matter of Tholuck's sermons remind us strongly of the preaching of some of the most eminently useful and successful ministers of our own denomination; and the principal difference, in point of manner, between Methodist preaching and that of other denominations, less successful, perhaps, in bringing sinners into the fold of Christ, lies in the very characteristics to which we have referred. And while the intellectual activity of the age demands a ministry capable of enlightening and instructing the people, we are not to forget that the elements and powers of the human mind are the same as they have ever been, and that the moral feelings are the strongest of those elements, except the self-determining will, with which indeed they lie in immediate contact, presenting the most powerful class of motives for its action. It would be easy to find fault with various features of Tholuck's sermonizing; and, indeed, many parts of the work before us lie open to criticism; but this unpleasing task was not the one which we set before ourselves when we commenced the preparation of this article. J. M^cC.

Dickinson College, Dec., 1839.

TREFFRY'S MEMOIRS AND SELECT REMAINS.

Memoirs of the Rev. Richard Treffry, Jun., including Extracts from his Correspondence. To which are appended Select Remains, consisting of Sketches of Sermons, Essays, and Poetry. By his Father. London: published by John Mason. 12mo., pp. 440. With a Portrait.

THE lamented subject of these “Memoirs” was one of the most resplendent stars of Wesleyan Methodism; and though suddenly and

mysteriously withdrawn from mortal sight, he has left, in "Select Remains," a radiance which will continue to enlighten and bless "innumerable that shall come after him."

Richard Treffry, Jun., was born at Camelford, Cornwall, November 30, 1804. Both his parents were eminent for piety; and the father, whose pleasant but mournful task it was to prepare this memorial of departed worth and parental affection, had been many years a very efficient Wesleyan minister, and is since favorably known as the author of a "Treatise on Christian Perfection," and several minor publications. We may well suppose, therefore, that no little solicitude was felt for the religious education of this child, and that every opportunity was improved to imbue his mind and heart with Christian principles. In his ninth year we find Richard placed at Kingswood school, where he remained five years, and was thoroughly instructed in Latin, Greek, French, and the different branches of science taught in that seminary. The only fault found with him here appears to have arisen from the volatility of his disposition. But his superior genius began to be developed, and we are told that "he could learn any thing, having a most retentive memory." Meanwhile, the testimony borne to his religious and moral character is not less pleasing. "Richard," says his tutor, "is a good boy, uniformly steady and pious." In 1818 there was an unusual awakening among the boys at Kingswood. Many of them were brought under serious impressions, and held, at every convenient opportunity, meetings among themselves for religious conversation and prayer. Richard, being the eldest of them, took a very active part in these meetings; and it was feared that he would seriously injure his health by his fervent zeal and extraordinary exertions in striving to promote the welfare of his school-mates.

At the age of fifteen, having left school, Richard began to give serious thought to the choice of a profession; and having at length, with the approbation of his friends, decided to be a printer, a situation was procured in a London office; and in "February, 1820, in company with the Rev. Messrs. Bunting and Watson, who had been on a missionary deputation into Cornwall, he quitted his paternal dwelling, and proceeded to the metropolis. Changes in human life are frequently eventful and perilous, and especially in youth, when expectation is all alive, and every change is supposed to open some new source of gratification, or procure a release from some scene of annoyance; when the landscape is all beauty, the skies without a cloud, the roses without a thorn, and every tree is a tree of life. Prospects not less flattering, I have reason to believe, were presented to the mind's eye of my son, when he left his father's house to repair to London. At home he had every comfort, not to say every indulgence, which a tender and an affectionate mother, who was dotingly fond of him, could bestow; yet such was the gratification that he expected in the prospect of his new situation, that he left us not only with a tearless eye, but with a countenance that bespoke the secret pleasure of his heart. Little did he anticipate the moral and contagious atmosphere in which he would be called to breathe; the fascinating associations by which he would be surrounded, or the snares that would beset his path."

Such were some of the reflections of the father himself on this eventful occasion; and eventful it proved to be. The story of Richard's

career as a printer's boy in London may prove a salutary lesson to all youth. In reply to a letter from his father, instituting an inquiry concerning the moral characters of the individuals in the office where he worked, he wrote:—"Some of them are members of society, and are, I believe, very pious; others are good-natured, but some are very wicked; and one of them is nearly, if not quite, an infidel. I wish they were morose and sullen, then I should have no inducement to associate with them." But for a while he maintained his integrity, attended the ordinances of religion at every convenient opportunity, and regularly met in class; and to show how grateful he was for any kindnesses shown him, he says, in a letter, dated London, August 9th, 1820:—"The more I see of Mr. and Mrs. Reddall, the more I love them; they are friends indeed; kinder friends I never met with: Mr. R. (his class-leader) asked me to make his house my home. It is pleasant to meet with such people in a strange land. My heart tells me that I am grateful. I am striving to attain the kingdom of righteousness, peace, and joy in the Holy Ghost; though I often find that my carnal nature gets the ascendancy over me; but I am seeking for a deliverance from it."

From this time, however, it appears that he began to imbibe more and more of the spirit of his associates, and to grow remiss in his devotional duties; presently, without any cause assigned, he changed his class, and soon after gave up class meetings altogether. Having thus dissolved all connection with the visible church, and cast off the restraints of religion, he began to lead a very irregular and dissipated life; absenting himself from his lodgings late at night; prowling the streets; or visiting the theatre, when he should have been in bed; neglecting his work in the office; involving himself in debt; and indulging in habits and practices which, had they not been checked, would have involved him in utter and irretrievable ruin.

The deep and distressing solicitude now felt by the parents of this misguided youth we leave for the reader to imagine. His only brother wrote him a letter, breathing unutterable tenderness, and conjuring him by every tie of affection to return to the paths of peace. Had that brother been endowed with the spirit of prophecy, could he have foreseen that the counsels and admonitions contained in his letter were the last that he should ever be permitted to give to his brother, and that their correspondence was then to close for ever; he could scarcely have written more seriously or more affectionately. But so it was, for on the nineteenth day of the following month, it pleased God, in his inscrutable providence, after two days of affliction, to cut him down as a flower; and as an evidence of the deep interest which he took in his brother's welfare, when he was about to close his eyes on all terrestrial objects, and even when struggling in the agonies of death, he said, "Charge my brother from me to live to the Lord, and not to trifle with religion, as I fear he has been doing." The afflicted father adds:—

"The Lord gave, and the Lord taketh away—the stroke of death is, therefore, under the direction and control of God. He lights up the lamp of life, and he extinguisheth it at whatever time, and by whatever means or instruments he pleases; and his operations are all the results of infinite goodness, under the direction of infinite wisdom. How far it entered into the divine

design to remove *one* son for the salvation of the *other*, I know not; but that this was the effect produced, I most conscientiously believe; and though at that time, when clouds of impenetrable darkness brooded over the future, we were called to walk by faith and not by sight, yet subsequently we had such clear discoveries of the wise designs and merciful providence of God toward us as a family, that we were led not only to acquiesce in his dispensations, but to bless him for all, and most for the severe.

"In the course of two or three weeks after the lamented death of his beloved brother, Richard returned to his parents, from whom he had been absent about fourteen months; and there is reason to believe that he quitted London with sensations no less pleasurable than those which he had indulged in the prospect of going there. The seductions of pleasure had captivated his heart; yet the light that was in him was not enveloped in total darkness; nor was the voice of conscience entirely silenced. The conflict between principle and passion, duty and inclination, was still maintained. The Spirit of God had been grieved by him, yet he had not absolutely abandoned him. The sweets of home were still inexpressibly dear to his heart. In a letter which his father received from him a little time previously, in which he describes a visit which he paid to Richmond, he says, 'While on the deck of the steam-packet, I took out of my pocket my Greek Testament, and on reviewing this, my mind was powerfully affected; I took a retrospect of the time when this was my daily study; and though the Testament was the same as it was months ago, yet there was no father to attend to its contents, no mother to applaud the quantum which I read, and no brother to correct my errors; all these circumstances, united with what I read, contributed to work upon my feelings, till I unwillingly dropped a tear upon the book, and probably should have shed a second, had not my attention been called off to view Chelsea hospital, which we were then passing;' and after describing Brandenburgh house, Northumberland house, the palace of Kew, and other places that opened to their view, he adds:—'Notwithstanding all this verdure, and beauty, and magnificence, I would ten times rather have beheld the bleak and inhospitable moors of Cornwall,—

'That land supremely blest,
That dearer, sweeter spot than all the rest.' "

He remained at home about four months, occupying himself in a printing office, and his classical studies; occasionally writing papers on different subjects, which were inserted in the Imperial Magazine. Nor was he unmindful of his spiritual interests: he set himself again to seek the Lord, brought forth fruits meet for repentance, began to meet in class, and frequently became the companion of his father in visiting the country places, where he had to preach, in the neighborhood of Truro.

In 1822 he was appointed classical tutor of an academy near Rochester. But the task of instructing from thirty to forty boys in the Latin, Greek, and French languages, proved seriously detrimental to his health, and in the course of a few months he was obliged to resign his office, and return home. As soon as his health was sufficiently re-established, he yielded to an impression which he had long felt, that it was his duty to call sinners to repentance.

"His first attempt was at a little place in the neighborhood of Chatham, where we regularly preached; the text was Hebrews xi, 16, 'But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.' The sketch of his sermon, which is now before me, bears date, Rochester, April 23, 1823.

"Though he was then but little more than eighteen years of age, and very juvenile in his appearance, yet he found favor in the eyes of the people; his

labors in the pulpit were highly acceptable to our congregations. The Rev. Jon. Edmondson, the superintendent of the circuit, having heard him preach, greatly encouraged him to proceed in the work of the ministry. The Rev. B. Slater, also, whom he visited at Margate, showed him great kindness, and expressed the most cordial approbation of his ministerial talents.

"Having been engaged for nearly a year in preaching the gospel, with great acceptance wherever he went, and believing that God had called him to exercise his ministry in a more extended sphere, he was proposed by the Rev. Jon. Edmondson, according to our common usage, at the March quarterly meeting, in the year 1824, as a candidate for our itinerant ministry; and though some objections were raised against him, merely in consequence of his youth, yet he passed by a great majority of the meeting; and he was, in consequence, recommended by his superintendent to the ensuing conference."

But our limits will permit us only to glance at the more important events in the remaining years of this remarkable man. At the conference of 1824 he received his first appointment as an itinerant preacher for the Sevenoaks circuit. Here, by his martyr-like devotion to study and the work of the ministry, by constant exposure, preaching sometimes drenched in rain from head to foot—he probably laid the foundation of that disease which brought him to an untimely grave. He continued, however, six years to preach with singular fervor, energy, and eloquence.

"His sermons were richly fraught with evangelical truth; and delivered with a power and pathos that excited the most profound attention. The chapels where he preached were crowded; and he was frequently employed in preaching occasional sermons, not only in his own circuit, but in other circuits throughout the city and neighborhood. Nor was his preaching popular merely, but useful; souls were brought to God by his instrumentality."

In the month of June, 1829, Mr. Treffry entered into the marriage state with Eliza Baron, the eldest daughter of Mr. Baron of Hull. With this young lady he had formed an acquaintance when he traveled in the Beverly circuit four years before; and neither time nor distance had wrought any change in his mind concerning her. His biographer adds, "They were nearly of the same age; and never were two individuals more passionately or more inviolably attached to each other."

But, to use the language of the British Minutes, it pleased Him who holds the stars in his hand, both kindling their brightness, and fixing the limits of their influence, to withdraw into comparative obscurity one in whose light many rejoiced to walk. Soon after his appointment to Bramley, in 1830, he ruptured a blood vessel on his lungs; and for two days he continued to discharge such quantities of blood as threatened every hour to terminate his life. Upon a partial recovery he retired to Penzance, where he resided seven years as a supernumerary, the subject of much languor and occasionally of much pain; manifesting a cheerful submission, and watching without alarm the inroads of a subtle malady, which was surely, though slowly, undermining his earthly tabernacle. He died in the triumph of faith, leaving a widow and six children. A plain stone rests on his grave in the burying ground of the Episcopal chapel in Penzance, with the following inscription, which was dictated by himself:—"In memory of the Rev.

Richard Treffry, Jun., Wesleyan minister, who was born in Camel-ford, Nov. 30, 1804, and died in Penzance, Jan. 20, 1838. Also of his infant daughter, who died August 24, 1836. 'Is it well with thy husband? Is it well with thy child? And she answered, It is well.'

Seldom have "wearisome days and nights" yielded more valuable fruits than enriched and hallowed the remaining years of this exemplary man. To a mind singularly comprehensive, acute, and vigorous, the discipline of sanctified affliction now gave a tone of deeper seriousness; and chastened without enfeebling a fervid and luxuriant imagination. His numerous publications are marked by a copious and various style, much felicity of illustration, and accurate and spirited delineations of character; while they are rich in evangelical maxims, and pervaded by a spirit of fervent and persuasive charity.

So early as the year 1824 we find him engaged in the preparation and delivery of a course of lectures on Christianity. About the same time he wrote an elegy in memory of his venerated and lamented friend, the Rev. John Bryant. "Elegiac Stanzas in memory of Miss Hannah Osborn," followed in 1827, and about this time, anticipating his examination, preparatory to admission into full connection, his attention began to be directed particularly to the doctrines of the divine and eternal Sonship of Christ. Of his Memoir of Mrs. Treffry, we have the following account:—

"On the 13th day of October, 1829, he lost by death his sainted mother; her health had been declining for a long season; and he had come from York at two several times during the last month to see her. 'When I left her,' he said, 'she gave me her blessing, and that voice which had been music to me from my earliest childhood I heard no more.

"My boast is not that I deduce my birth
From loins enthroned, and rulers of the earth,
But higher far my proud pretensions rise—
Son of a mother pass'd into the skies."

After the decease of his mother, I desired him," continues the father, "to prepare a memoir of her; which he consented to do: but in a letter to me, speaking on this subject, he says, 'It cannot be expected that, with the oppressive load of circuit business, and our domestic grounds of anxiety,' for his wife at this time was greatly afflicted, 'that I can afford that constant and calm attention to it which is requisite to make it what I would have it to be. My works, you know, are always unequal; and it must not be matter of surprise if this should be peculiarly so. I never felt so disposed to afford all my ability to any literary performance; and rarely have I been placed in circumstances less favorable to the accomplishment of my wishes.' This work has been before the world for several years, and has had an extensive circulation; and I have reason to believe has been productive of most beneficial effects. The subject of it was a woman who, for genuine piety, consistency of deportment, domestic economy, and every conjugal and maternal virtue, has been rarely excelled by any of her sex."

April 9, 1831, he writes to Mr. Treffry, sen.: "I have made a bit of poetry. I wrote it one evening this week, in consequence of the subject coming into my head in some of the sleepless hours of the night." This "bit of poetry," was the "Saul of Tarsus," which has been copied very generally into the public journals of this country. "The first and last chapter in the History of Intemperance," appeared soon after. The following *critique* upon Wordsworth, which occurs

in a letter to Mr. Treffry, sen., dated October 6, 1831, we copy the more willingly, since, in a recent number of the *Quarterly*, we published the views of an American critic on the same subject.*

"We have now 'Wordsworth's Poems,' which, I confess, I never properly read before. There are many surpassingly beautiful passages in them. But there is also much that is very silly, much that is very wicked, and more that is very dull. When I say wicked, I mean that tends to the growth and nourishment of a poetical sort of infidelity, most specious in its approach, and most fascinating in its contact. Perhaps I may venture to take the first of his pieces as an illustration :—

‘My heart leaps up when I behold
A rainbow in the sky :
So was it when my life began ;
So is it now I am a man ;
So be it when I shall grow old,
Or let me die !
The child is father of the man :
And I could wish my days to be
Bound each to each, by natural piety.’

Now this is really very silly. For look first at the sentiment ; reduce it to prose, and it is : ‘When I was a child my heart used to leap when I saw a rainbow ; so it does now : and when it shall cease to do so I hope I may die. The dispositions of childhood give the character of manhood : and I should like natural piety to be the distinguishing characteristic both of my childhood and mature age.’ Now just analyze this sentiment. Does he mean to say, that he has now the same feelings at seeing a rainbow that he had when he was a little child ? because, if so, he must have lived to very little purpose. I do not recollect what my feelings were, when I was a child, at seeing a rainbow ; but this I know, that I had none of the pleasant and affecting associations which I have now at such a sight. I did not know then that it was the only phenomenon of nature which God had peculiarly connected with his tenderness and covenant. I did not know that it had in innumerable instances gladdened the hearts of good men. I did not know that in the apocalyptic vision it was the arch under which the throne of the mediatorial glory was placed. I never thought then, what I have often thought since, that it was like a portal to a happy eternity. I should have said then, ‘There is a rainbow !’ just in the same tone, and with the same feeling, in a smaller degree, as I should have exclaimed, ‘What a pretty riband !’ Then again, is this leaping of the heart ‘natural piety ?’ This last phrase is very bad in its tendency, as it is vague in its signification. And why would you die, sir, because you have not the feelings which you had when your life began, upon seeing a rainbow ? This is ridiculous. So also is, ‘the child is the father of the man.’ You might as well say, the acorn is the father of the oak. Indeed, there is much of his poetry which is equally objectionable. But then his beauties are certainly very great. I have not room here to continue the subject.”

“The Infidel’s Own Book : a Statement of some of the Absurdities resulting from the Rejection of Christianity,” a duodecimo volume of two hundred pages, was also published in 1831. Early in 1832, upon urgent solicitation, he undertook the “Life of the Rev. John Smith,” who had been his colleague on the Nottingham circuit, in 1826. This work is among the reprints of the Book Concern, and its extraordinary popularity is well known. Our readers will now feel interested to know that Mr. Treffry was among the competitors for the prize of one hundred guineas, which had been offered by Dr. Conquest for the best

* See *Quarterly Magazine* for October, article Wordsworth’s Poems.

essay upon covetousness. This prize was eventually awarded to the author of "Mammon." It is stated that Mr. T. was among the three first, including Mr. Harris, whose comparative claims the committee of adjudication found some difficulty in settling. They, however, offered fifty guineas for Mr. T.'s essay, which was published under their auspices, and a second edition was almost immediately called for. But Mr. Treffry's *chef-d'œuvre* is, by common consent, the Treatise on the Divine and Eternal Sonship of Christ, published about the time of the author's death, and making a duodecimo volume of five hundred and forty-seven pages. "Whether we consider this production," says an able critic, "as a satisfactory disquisition on an important topic in theology; as a cabinet of Scripture illustrations; or as a model of critical exegesis, it is one which we can most earnestly recommend to all who are covetous of advancement in the well digested knowledge of things divine and heavenly."*

Dr. Pye Smith says, "I am persuaded that the reading of this posthumous work will increase the conviction, already deeply felt, of the author's transcendent excellences, intellectual and moral." And the venerable Henry Moore, declares, "The book is too good. I mean, that it is so large that I fear it will not be read extensively. No man who had not faculties of the highest order could have produced such a book."†

Such is a brief outline of the life and literary labors of Richard Treffry: and as our limits will not admit of any due critical examination of the various and masterly productions of his pen, we shall conclude our present notice with a few remarks upon some traits of his character with which we have been particularly struck in glancing over the volume before us. It is but justice to remark that these "Memoirs" are executed in a manner highly creditable to the venerable author. Though he who writes is a father that mourns as few have occasion to mourn, there is no evidence of any paternal bias or partiality which would prevent a just appreciation of the character of the deceased: and we are persuaded that the task of preparing this memorial could hardly have fallen into more competent hands.

The character of Richard Treffry, though it was in some respects strongly marked, and presented its salient points, appears to have been developed in very harmonious proportions. His intellect was of the first order, vigorous, clear, and comprehensive. To sober reason and a dispassionate judgment were added a lively imagination and gorgeous fancy. In some of his earlier productions he exhibits a fondness, not uncommon to youth, for a highly embellished style. But he soon learned to distinguish between meretricious ornaments and that simple, yet graceful beauty, which is,

"When unadorned, adorned the most."

For this chastened diction he is probably much indebted to the writings of Mr. Wesley, of whose pure, graceful, and sententious style he was an enthusiastic admirer.

* (London) Methodist Magazine for April, 1838.

† Among the posthumous works of Mr. Treffry are "Letters on the Atonement," 18mo., pp. 263, and "Lectures on the Evidences of Christianity," 18mo., pp. 224.

Not less admirable were the qualities of Mr. Treffry's heart, which seemed to overflow with the sweet charities of life, and to be ever glowing with the most generous affections.

"It was his filial affection," says the father, "that renders his memory so peculiarly dear to me. He had a wife whom he tenderly loved, and by whom he was equally beloved. He had little children to whom his heart was fondly attached; and he had Christian friends, in whose welfare he greatly rejoiced; and yet he manifested such endearing affection for me as his father, and evinced so deep a solicitude for my welfare, as if I had been the only being in whom his affections centred, and for whom he had any regard. And this was not an evanescent sensation, that fluctuated with every change of circumstances, but a settled, permanent principle, so deeply rooted in his mind that neither age nor sickness could destroy it." To what extent his success in life resulted from a conscientious observance of the first command with promise, and a respectful deference to all whose wisdom and years commended their opinions to his good sense, is a point deserving consideration.

In reference to his catholic spirit and his dutiful devotion to the church of his adoption, it is said: "While he gave the right hand of fellowship to all who trusted in Christ for salvation, he was a Wesleyan Methodist from principle. He cordially believed the doctrines, and heartily approved of the discipline of Methodism. He meddled not with those who are given to change, and sought not to mend our rules, but to keep them for conscience' sake. With the liberalism and factious spirit of the age, either in politics or religion, he held no communion. He saw the danger of removing the ancient landmarks which our fathers have set."

We may well suppose, then, that one endowed with such qualities of mind and heart would be eminently devotional; and that of such a one the saying of the "Ancient Mariner,"

"He prayeth best who loveth best
All things, both great and small,"

would be admirably descriptive. We find him ever glorying in the exceeding riches of grace. Thus, in a letter to Mrs. Farmer, he says:—

"I have specially felt the preciousness of, 'If ye being evil know how to give good gifts to your children, how much more will your heavenly Father give his Holy Spirit to them that ask him!' Upon this passage, the being a parent singularly assists me to rely. I argue thus: There is no blessing that I would not give to my children. * * * But were I as pure as an angel; had I arrived at the highest point of disinterestedness of which I am capable, still my capacities are limited; and there is a shore on which the highest tide of my best parental feeling must break. But my heavenly Father is good; perfectly, infinitely, eternally pure and beneficent. His element is eternal, disinterested love. As far then as the infinite exceeds the finite, as far as eternity exceeds bounded duration, as far as immaculate goodness surpasses the mixed condition of my own spirit, as far as the nature of God transcends my low notions and perceptions of man, so far is God more ready to bless me with his Holy Spirit than I am even to give food to my hungry child. And what is the evidence of this? 'He who spared not his own Son, but freely delivered him up for us ALL, how will he not with him also freely give us ALL things.' It is enough; away with all hesitation, all unbelief, all questioning, all doubt. 'Now is the accepted

time; behold, now is the day of salvation.' What then is included in the promise of the Spirit? Here I feel my want of comprehension, and still more my want of words. Thus much, however, I know; that I am herein promised *all* salvation, from *all* sin, into *all* purity, to the highest degree of which my nature is capable."

The divinity of the ever blessed Son of God, and the infinite merit of his atoning sacrifice, were themes upon which he dwelt most emphatically to the last. "O the precious blood of Christ!" he exclaimed the morning before his death, "O the precious blood of Christ! What should I now do but for the precious blood of Christ!" Again: "I am clinging to the cross until the light of eternity, no more to be obscured, shall break in upon my soul." Soon after, he expressed a desire to see his wife. The interview was deeply affecting, and the parting scene inexpressibly solemn. "We had often," said she, "conversed of that dreaded hour;" and it was now come. With a look of ineffable tenderness, he bade her adieu; and she, with a tremulous voice, and in an agony of grief, said, "We shall soon meet in glory." "O! yes, yes," he replied, with marked emphasis, but with difficult utterance. She expressed her willingness to remain with him, if she could minister to him any consolation, but he said, "No, go and pray." "This was the last sound," says Mrs. Treffry, "I ever heard from those lips whose melody of tone had so often fallen on my ear and heart with a power of subduing and melting influence."

Thus in the galaxy of Wesleyan Methodism has another beautiful orb been quenched—yet not quenched—it has only melted away into the light of heaven. We may then

"Rejoice for a brother deceased,
Our loss is his infinite gain;
A soul out of prison released,
And freed from its bodily chain;
With songs let us follow his flight,
And mount with his spirit above;
Escaped to the mansions of light,
And lodged in the Eden of love.

Our brother the haven hath gain'd,
Outflying the tempest and wind,
His rest he hath sooner obtain'd,
And left his companions behind;
Still toss'd on a sea of distress,
Hard toiling to make the blest shore,
Where all is assurance and peace,
And sorrow and sin are no more."

THE BOOK CONCERN AS REBUILT.

ON Thursday morning, February 18, 1836, the spacious buildings of this noble institution, with nearly all its valuable stock of every description, were destroyed by a calamitous fire. All over our land were excited the most generous sympathies of the members and friends of the church, who gave substantial evidence of their high estimation of the importance of the Concern to the church and to the community,

by their contributions for its restoration. The agents, in behalf of the church, have felt, and still feel, a deep sense of the kindness of those generous friends, and deem it proper to give them a plain account of the Concern as rebuilt, and show its adaptation to answer the design of its institution.

The *front building* is one hundred and twenty-one feet long, thirty feet wide, five stories high, including the basement, has iron doors and window-shutters throughout, front, rear, and inside, and the roof is covered with copper. Near the centre of this building is a cartway, nine feet wide, which gives access to the yard. The walls on each side of the cartway run up through all the stories, and about two feet above the roof; and the roof over this cartway is composed of iron rafters covered with copper, so that in the event of one end of this building taking fire, it is believed that there will be little or no danger of its being communicated to the other. In the north end of this building are eight large safety vaults, having double walls and double iron doors, believed to be perfectly fire-proof. These vaults are in the basement, first, second, and third stories, two in each, and are designed for the safe keeping of account books, valuable papers, stereotype plates, &c. In the upper story, and immediately over these vaults, is a large cistern, so constructed as to receive the water from the roof, which is conveyed by leaden pipes to different parts of the building where it is needed in the operations of our business—such as wetting paper to prepare it for printing, washing stereotype plates, &c. It would also be of great advantage in case a fire should take place in the building. The cistern will hold two thousand three hundred and eighty-five gallons of water. There is a similar cistern in the back building, though not so large; and also three large cisterns in the yard to receive the surplus water; which may be raised again when needed to the cisterns in the buildings, by a forcing-pump. The stairway from which this building is entered by the workmen runs up between it and the wing of the rear building, and is constructed of iron supporters and hard plank steps. The roof over the stairs is of iron rafters covered with copper. In this building the book store and printing operations are arranged with great convenience. Here, also, the agents, editors, and clerks are well accommodated in their respective offices.

The *rear building*, which is sixty-six feet long, twenty-eight feet wide, with a wing of the same width and twenty-six feet long, has the same number of stories as the front building. It has iron doors and window shutters, and the roof is covered with tin. This building is occupied as a book-bindery and depository of stock of different kinds. Both buildings are of brick, built in the most substantial manner, and are well arranged for the business to which they are appropriated.

Manner of warming the buildings.—These extensive buildings are warmed by steam, which, after having performed its work upon the engine, is conveyed through copper pipes into all the apartments where the workmen are employed, and finally returns, in a condensed state, into a large cistern, from which it is received into the boiler to be reconverted into steam. This method of warming the building saves a large amount of fuel, much labor in making and keeping up the fires, and greatly diminishes the risk of accidents by fire.

The boilers.—We have *two* boilers, which are used alternately a week each. This affords opportunity to clean and keep them in good order, and is calculated also, in case of accident, to prevent the necessity of stopping the works. In order to avoid, as far as possible, the danger from fire or explosion, the boilers are in a strong vaulted room of brick and stone in the yard, with a room for coal, and another which serves for the engineer's apartment.

The Steam Engine, rated at eight horse power, is of the very best workmanship, and performs to admiration. It is situated in the basement story of the south end of the front building.

Power Printing Presses.—Until within about one year past, we were under the necessity of doing most of our book work upon hand presses; but are now happily relieved from this laborious and tedious mode of operation. We have eight power presses, all moved by steam; one Napier cylinder press, on which the *Christian Advocate and Journal* is printed, and which will print one side at the rate of *one thousand* per hour; *two* medium power presses for printing books; *two* medium and half, and *three* double medium. For the better information of those who may not understand the terms medium, medium and half, and double medium, as applied to printing presses, and to give a correct idea of the amount of work these presses are capable of performing, we will farther state that a *double medium* press will print at one impression eight pages quarto, (the size of our large Bible,) sixteen pages octavo, (such as Wesley's Sermons,) twenty-four duodecimo, (such as Mrs. Fletcher's Life,) and so in proportion, books of a smaller page; and this too at the rate of fourteen impressions per minute. In other words, such a press will print a hundred and twelve pages of the quarto Bible, two hundred and twenty-four pages of Wesley's Sermons, or three hundred and thirty-six pages of Mrs. Fletcher's Life in a minute! The pearl Hymn Book, the sheets of which have seventy-two pages on each side, are printed on a medium and half press, at the rate of fourteen impressions, as before, or one thousand and eight pages per minute.

The whole of these presses will print on an average forty-five reams of paper in a day of ten hours' work, two hundred and seventy reams in a week, or fourteen thousand and forty reams in a year; and if the business should require it, it is easy to continue the presses from one to three hours longer in the day, or, if necessary, the whole, or part of them, could be run all night, as the steam engine does not *tire*, or need *sleep* or *rest*, like the operators at hand presses. To the above we may add, should the present number of presses prove insufficient to print the necessary supply of books of *every description* proper to be issued from the Concern for the use of the members and friends of our church, we have the necessary arrangements in our building—and our engine was made with this view—to double the amount of our operations. So far, then, as the simple fact of *manufacture* is concerned, we could very readily furnish double the amount of what we now do. But it should be borne in mind that *something else* besides facilities for manufacture is necessary to enable the conductors of this establishment to issue large editions and supply the quantity of books which may be called for. By a reference to the Discipline, p. 181, it will be seen that "the agent, or general book steward, shall

have authority to regulate the publications, and all other parts of the business of the Concern, except what belongs to the editorial departments, *as the state of the finances will admit, and the demands may require.*" Hitherto all demands have, to the full extent of the finances, been faithfully met; and if there has been any deficiency in the supplies of books, it has been owing, not to ignorance on the part of the agents as to what books were needed, or to any incapacity of the establishment since its restoration to furnish them, but to the want of the requisite funds.

Upon the whole, notwithstanding the unprecedented embarrassments of the monetary affairs of the country, while this Concern, phoenix-like, has been rising from its ashes, we are happy to say to its friends, it now possesses capabilities of usefulness beyond any former period of its existence. We therefore thank God and take courage, and pray that it may still grow and prosper, and by its multiplied publications spread the hallowing influence of truth and righteousness over, not only these lands, BUT THE WORLD.

T. MASON & G. LANE, Agents.

November 8, 1839.

Since the above was published in the Christian Advocate and Journal, a new press for the paper has been obtained, of which the following is the notice contained in the Advocate for February 7, 1840:—

This is a double cylinder Napier press, on the latest improved model. It will work a form of thirty by forty-eight inches, and will throw off two thousand impressions an hour ordinarily. This is the number thrown off to-day. When those who conduct it become more accustomed to its operation, it will do more. Forced speed would add one quarter, if not one third. It was made at the establishment of H. WORRALL and Co., 24 Elm-street, in this city, under the management and superintendence of G. N. MINER, Esq., an experienced machinist, of whose superior capacity and skill most of our readers who are in any way connected with the printing business are already aware.

The press has now been in operation for about three weeks. Our paper will show how it succeeds, in so far as the execution of the work done upon it is concerned. But the main object with us is the rapidity with which that work is executed. In this respect, as will be seen from what is stated above, it fully answers our expectations.

We may be allowed to say, to the credit of the establishment at which it was made, and particularly Mr. Miner, the superintendent, that it is one of the most substantial and highly finished pieces of mechanism of the kind we ever saw. Nor is our opinion alone, which, in such cases, for want of experience, we cannot value highly, to be trusted in this matter. Our respected friend, F. Hall, Esq., connected with the Commercial Advertiser, informed us the other day that, during his late visit to England, he examined nearly all the presses in the metropolis, and elsewhere, where he traveled, and had not seen any thing, either in England or this country, to compare with it.

As it is in our line, and may be of service to our brethren of the

same avocation, we will add, that our old friends, H. Worrall and Co., manufacture presses and printing tools of every description, of the best quality. The "Madison Press," especially, which is deemed superior, in many respects, to other hand-presses, is manufactured by them exclusively.

All the stereotype plates, of any consequence, excepting those of Wesley's and Fletcher's Works, having been lost, the Concern had to begin in 1836, *de novo*. The following statistics exhibit the progress made since that date in restoring old works, and bringing out new ones. The form and number of pages, with the year in which the editions now on sale were published, are given in connection with each work. Works printed from manuscript are denoted by the letters MS.

BIBLICAL AND THEOLOGICAL.

Quarto.—Family Bible, with Apocrypha, Index, and Dictionary, Concordance, and Chronological Tables, pp. 1300. 1837.

Superroyal Octavo.—Benson's Commentary. 5 vols., pp. 4863. 1839. Clarke's Commentary. 6 vols., pp. 5470. 1839.

Octavo.—New Testament, pp. 556. 1837. Watson's Dictionary, pp. 1003. 1839. Watson's Exposition, pp. 538. 1837. Watson's Institutes, 2 vols., pp. 1321. 1836. Wesley's Notes, pp. 734. 1839. Episcopal Controversy and Defence of our Fathers, pp. 337. 1838.

Duodecimo.—An Original Church of Christ, pp. 388. 1837. MS. Barr's Index, pp. 210. 1839. Calvinistic Controversy, pp. 273. 1837. Errors of Socinianism, pp. 396. 1837. New Divinity Examined, pp. 431. 1839. MS. Reformed Pastor, pp. 298. 1837. Christian Theology, pp. 438. 1839. Bible, pp. 672. 1838.

18mo.—Covel's Dictionary, pp. 536. 1838. Doctrinal Tracts, pp. 378. 1836. Merritt and Fisk's Discourses, pp. 328. 1836. Pocket Bible, pp. 1053. 1840.

24mo.—Pearl Testament, pp. 284. 1839. Wesley's Christian Perfection, pp. 175. 1837. Fletcher's Christian Perfection, pp. 141. 1837.

HISTORY.

Octavo.—Ruter's Ecclesiastical History, pp. 446. 1839.

Duodecimo.—History of the Methodist Episcopal Church, 3 vols., pp. 1300, (nearly.) 1839-1840.

BIOGRAPHY.

Octavo.—Watson's Life, pp. 486. 1836.

Duodecimo.—Life of Fletcher, pp. 358. 1837. Coke, pp. 381. 1837. Garrettson, pp. 294. 1839. Mrs. Fletcher, pp. 398. 1837. Lady Maxwell, pp. 407. 1840. Clarke, pp. 821. 1837. Ware, pp. 264. 1839. MS. Mrs. Tatham, pp. 322. 1839. Episcopius, pp. 478. 1837. Wesley, (Watson's) pp. 323. 1840.

18mo.—Christian Biography, 5 vols. pp. 1513. 1838-1839. Bramwell, pp. 341. 1836. Stoner, pp. 286. 1836. Smith, pp. 328, 1836. Mrs. Cooper, pp. 240. 1837. Mrs. Rogers, pp. 290. 1839. Longden, pp. 207. 1837. Abbott, pp. 284. 1839. Valton, pp. 163. 1837.

Miss Bunting, pp. 347. 1837. Carvosso, pp. 348. 1837. Mrs. Mortimer, pp. 287. 1836. Dickinson, pp. 192. 1837. Nelson, pp. 190. 1836. Cox, pp. 250. 1839. Crister, pp. 179. 1836. Hick, pp. 352. 1839.

HYMNS.

Duodecimo.—(With Ritual,) pp. 676. 1838. 24mo.—Pp. 616. 1838. 48mo.—Pp. 624. 1838. *Pearl*.—Pp. 623. 1839. 24mo.—Rusling's Hymns for Sabbath Schools, pp. 152. 1838. Selections for Sabbath Schools, pp. 176. 1836. 18mo.—Watts' Divine Songs, pp. 32. 1837.

MISCELLANEOUS.

Octavo.—Sermons, in pamphlet form, pp. 700, (nearly,) MS. Minutes, 4 numbers, pp. 338. MS. Harmonist, pp. 384. 1837.

Duodecimo.—Advice to a Young Convert, pp. 399. 1840. MS. Jackson's Centenary, (letter press and stereotype edition,) pp. 240. 1839. Sacred Literature, pp. 420. 1839. Watson's Conversations, pp. 300. 1839. Preachers' Experience, pp. 332. 1837. Preachers' Manual, pp. 233. 1837. M'Allum's Remains, pp. 307. 1840. Saints' Rest, pp. 332. 1839. Wesley's Letters, pp. 240. 1838. Wesleyana, pp. 322. 1840.

18mo.—Alleine and Baxter, pp. 370. 1836. Fletcher's Address, pp. 74. 1836. Christian Philosopher, pp. 265. 1839. Improvement of Society, pp. 270. 1838. Philosophy of Religion, pp. 257. 1838. Introduction to Christianity, pp. 286. 1836. Serious Call, pp. 307. 1837. Mammon, pp. 249. 1839. Ancient Israelites, pp. 386. 1837. Maury, pp. 263. 1837. Parents' Friend, pp. 204. 1838. MS.

24mo.—Christian's Pattern, pp. 196. Christian's Manual, pp. 152. 1836. Letters and Poems, pp. 157. 1837. Discipline, pp. 192. 1839. Devout Exercises, pp. 132. 1836. Hannah's Letter, pp. 116. 1839.

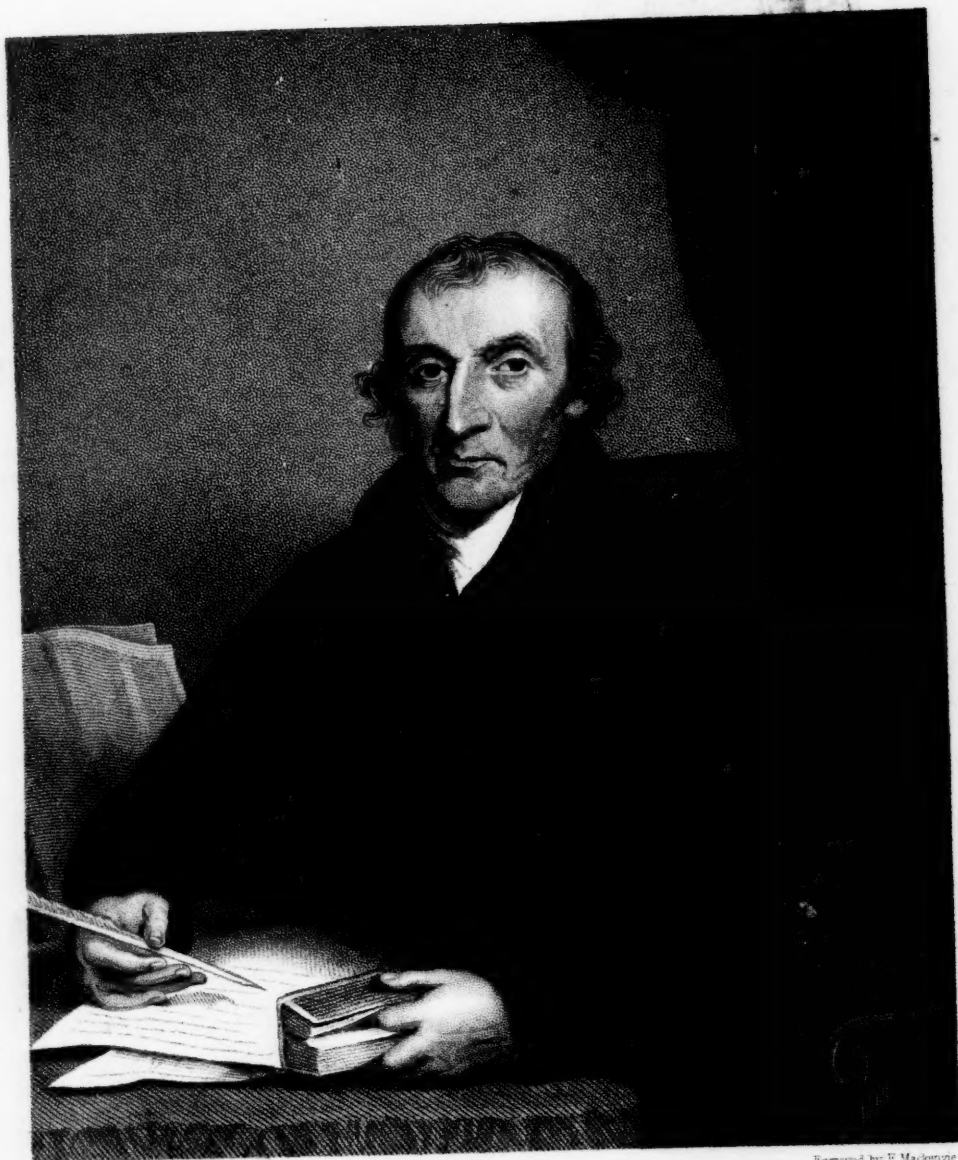
The Sunday School and Youth's Library numbers 222 volumes, of which more than 100 are new works, pp. 33,500, (nearly,) averaging more than 150 pages to the volume. To these are to be added about 130 "small," "juvenile," or "reward" books, averaging, perhaps, 15 pages each; and the following books of instruction:—

Teachers' First Book, pp. 72. Teachers' Third Book, pp. 274. Holdich's Questions, 2 vols., pp. 380. Covel's Questions, 2 vols., pp. 284. Lonking's Questions, 2 vols., pp. 256. Notes on the Gospels, pp. 370, (nearly.) Kirby's Spelling Book, pp. 127.

Class Books, Alphabets, Tickets, and Certificates, Maps, Engravings, Wood Cuts, &c.

The Tract list comprises 275 publications, pp. 2,800, (nearly,) 12mo. The greater part of these are new publications.

From the above it appears, that the whole amount of stereotyping and publishing done during the last four years may be thus stated:—pp. 1,300, 4to.; 10,333, super royal 8vo.; 6,800, (nearly,) 8vo.; 15,000, (nearly,) 12mo.; 47,000, (nearly,) 18mo.; 2,500, (nearly,) 24mo.; 624, 48mo.; and 623, pearl. Total about 84,000 pages.



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